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THE JOURNAL OF THE MOSCOW PATRIARCHATE



THE PROTECTING VEIL OF THE MOST HOLY MOTHER OF GOD

(18th century icon by Vasilii Pakhomov, Moscow)

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THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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Head of the Publishing Department
of the Moscow Patriarchate

Tenth Anniversary of the Enthronization of His Holiness Patriarch MAKSIM

July 4, 1981, marked the tenth anniversary of the enthronization of His Holiness Patriarch Maksim of Bulgaria.

His Holiness Patriarch Pimen of Moscow and All Russia, and Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, sent congratulatory telegrams to the Primate of the Bulgarian Orthodox Church. In reply His Holiness Patriarch Maksim cordially thanked His Holiness Patriarch Pimen and His Eminence Metropolitan Filaret for their congratulations.

30th Anniversary of the Episcopal Consecration of His Holiness Patriarch GERMAN

July 15, 1981, marked the 30th anniversary of the episcopal consecration of His Holiness Patriarch German of Serbia, Archbishop of Peć, Metropolitan of Belgrade and Karlovci.

His Holiness Patriarch Pimen of Moscow and All Russia and Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, sent congratulatory telegrams to the Primate of the Serbian Orthodox Church. In reply His Holiness Patriarch German thanked warmly His Holiness Pimen and Metropolitan Filaret for their congratulations.

MESSAGE

**of His Holiness Patriarch PIMEN of Moscow and All Russia
to the Participants in the 4th General Assembly
of the All Africa Conference of Churches**

Nairobi, Kenya, August 2-12, 1981

Brothers and sisters beloved in Christ, participants in the 4th General Assembly of the All Africa Conference of Churches,

In these remarkable and responsible days of your assembly, I wholeheartedly greet all of you, representatives of the old and young Churches in Africa, on behalf of the Plenitude of the Russian Orthodox Church, in the words of St. Paul: *Grace be to you and peace from God the Father, and from our Lord Jesus Christ* (Gal. 1.3). I convey to all of you, gathered in the Name of Christ, my prayerful wishes for God's help in the work of the assembly on the theme: "Following the Light of Jesus Christ", and complete success in the solution of the responsible task ahead of you.

I am conveying this message through His Grace Archbishop Nikodim of Kharkov and Bogodukhov who represented our Church at your previous assembly in Lusaka in 1974.

Thanking the Lord our Saviour and with deep satisfaction we, of the Russian Orthodox Church, note the impressive changes that have taken place on your continent in these years as a result of implementing the lawful aspirations of the peoples of Africa to build up their independent states, to develop fruitful cooperation among them, and to consolidate African unity.

We incessantly thank God also that the Churches and Christians of your countries have taken and are continuing to take the most active part in this vital process, in the service to benefit their peoples. Together

with other African brothers and sisters they are resolutely striving to liberate completely their peoples, to realize their right to freedom and equality on a par with all peoples on earth, in fulfilment of the Divine Act of the creation of man in God's image and likeness.

We rejoice that the heroic struggle of the African peoples over this period of time has led to the establishment of the independent Republic of Zimbabwe and to the fall of colonial regimes in Angola, Mozambique and the Cape Verde Islands. We ardently wish great success to the peoples of these countries. We also greet wholeheartedly the progress of the people of Ethiopia who have embarked on the path of socialist development and we are deeply satisfied with the involvement of our Sister Ethiopian Church in the building up of a new and just society in her country.

At the same time we realize that along with the significant successes in the establishment of a life-style worthy of man, there exist many more unsolved problems in the countries of Africa.

The whole world, the Christian circles including, is deeply concerned with the present situation in Namibia which is illegally occupied by the Republic of South Africa which continues to pursue the inhuman policy of apartheid in regard to the indigenous population.

The situation of the non-white majority in the Republic of South Africa remains tragic. Every day it experiences extreme forms of oppression and discrimination as formulated in the official policy of apartheid—the greatest evil of our time.

We believe in God's help to the African nations and Churches struggling for complete liberation of Africa. We fervently wish your general assembly every success in advancing along this sacred path. We assure you of our desire to help you through our prayers.

May your all-Africa Christian forum be crowned with blessed success.

May it successfully serve to the glorification of the All Holy Name of God, to the well-being of your Churches and your peoples.

With devoted love in the Lord,

+PIMEN, Patriarch of Moscow and All Russia

July 28, 1981
Moscow

Telegram

**To the Rev. Maxime V. RAFRANSOA, General Secretary
of the All Africa Conference of Churches, Nairobi, Kenya**

Dear brother, it is with deep spiritual joy that I convey through you to the beloved brothers and sisters—the participants in the Fourth General Assembly of the All Africa Conference of Churches—my cordial greetings and prayerful wishes for God's help in the work to promote the welfare of their Churches and peoples. At the same time I deeply regret that the representative of our Church, His Grace Archbishop Nikodim of Kharkov and Bogodukhov, cannot be with you because of the refusal to grant a visa by the Kenyan authorities. My message to your general assembly has been mailed to you. May the Lord bless your work. With love in Christ,

+PIMEN, Patriarch of Moscow and All Russia

August 10, 1981
Moscow

Decision of the Holy Synod

At its session on August 13, 1981, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations of the Moscow Patriarchate, on the petition from His Grace Archbishop Khrizostom of Kursk and Belgorod asking to be released

from the post of Deputy Head of the Department of External Church Relations, for reasons of health.

RESOLVED: that His Grace Archbishop Khrizostom of Kursk and Belgorod be released from the post of Deputy Head of the Department of External Church Relations in accordance with his petition. The corresponding ukase to be issued.

+PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

- + FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine
- + ANTONIY, Metropolitan of Leningrad and Novgorod
- + FILARET, Metropolitan of Minsk and Byelorussia, Patriarchal Exarch to Western Europe
- + YUVENALIY, Metropolitan of Krutitsy and Kolomna
- + SERGIY, Metropolitan of Odessa and Kherson
- + KHRISANF, Bishop of Kirov and Slobodskoy
- + SERAFIM, Bishop of Penza and Saransk
- + ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

TO THE EDITORIAL OFFICE OF THE JOURNAL OF THE MOSCOW PATRIARCHATE

Kindly convey through *The Journal of the Moscow Patriarchate* my heartfelt thanks to the venerable archpastors, the members of the clergy and laity for their good wishes on my name-day.

+PIMEN, Patriarch of Moscow and All Russia

September 15, 1981

CHRONICLE

The new building of the Publishing Department of the Moscow Patriarchate was blessed and opened on September 22(9), 1981, the Feast of St. Iosif of Volokolamsk. Divine Liturgy was celebrated in the Domestic Chapel of St. Iosif by Archbishop Pitirim of Volokolamsk, assisted by the Publishing Department's staff members in Holy Orders. Before the Liturgy the domestic chapel was consecrated in accordance with the small order.

The blessing and opening of the new building was headed by His Holiness Patriarch Pimen. Among the honoured guests were hierarchs, representatives of the Trinity-St. Sergiy Lavra, the Moscow Theological Academy and Seminary, staff members of the Moscow Patriarchate's departments and institutions, and representatives of the Moscow clergy. P. V. Makartsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, was also present. TASS and APN correspondents, other representatives of the Soviet mass-media, and foreign journalists accredited in Moscow were also in attendance.

At the solemn meeting, Archbishop Pitirim, Head of the Publishing Department of the Moscow Patriarchate, addressing His Holiness Patriarch Pimen, delivered a report. Then His Holiness made a speech.

His Holiness Patriarch Pimen bestowed the Order of St. Sergiy of Radonezh, 1st Class, upon Archbishop Pitirim of Volokolamsk. Several staff

members of the Publishing Department were awarded by the Patriarch.

* * *

On June 18, 1981, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, received the Rev. Peter Terstone (Church of England). The guest conveyed to His Eminence Metropolitan Filaret the greetings of His Grace Dr. Robert Runcie, Archbishop of Canterbury, Primate of All England and Metropolitan.

* * *

On June 18, 1981, H. E. Sir Curtis Keeble, Ambassador of Great Britain to the USSR, gave a reception on the occasion of the Queen's name-day. Among those invited was Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations.

* * *

On June 29, 1981, the Feast of the Chief Apostles Sts. Peter and Paul (New Style), His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, congratulatory telegrams to His Eminence Archbishop Paul of Karelia and All Finland, on the occasion of his name-day.

CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

JULY

On **July 19 (6)**, the 5th Sunday after Pentecost, Divine Liturgy was celebrated in the Patriarchal Cathedral of the Epiphany by His Beatitude Nicas VI, Pope and Patriarch of Alexandria and All Africa and His Holiness Patriarch Pimen. Their concelebrants were Metropolitans—Aleksiy of Tallinn and Estonia; Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Peter of Jerusalem (Alexandrian Church); Sergiy of Odessa and Kherson; Bishops—Eysostomos of Nicopolis; Chrysostomos of Dodona; Joachim of Babyk (Alexandrian Church), Iov of Zairaisk. On the eve, Patriarch Pimen officiated at All-Night Vigil together with Bishop Iov of Zairaisk in the same cathedral.

On **July 21 (8)**, the Feast of the Kazan Icon of the Mother of God. On the eve, His Holiness the Patriarch led All-Night Vigil in the Patriarchal Cathedral where there is a deeply revered Kazan Icon of the Mother of God. Officiating with him were Metropolitan Eulaliy of Krutitsy and Kolomna, Bishops—Aleksiy of Kalinin and Kashin, Pitirim of Volokolamsk, Gedeon of Novosibirsk and Barnaul, Platon of Sverdlovsk and Kurgan, Bishops—Iov of Zairaisk, Irinei of Serpukhov, Iliya of Cheboksary and Chuvas, Khrisanf of Kirov and Slobodsk. Divine Liturgy was concelebrated by Patriarch Pimen in the same cathedral with the same hierarchs (except Archbishop Gedeon) and Metropolitans—Aleksiy of Tallinn and Estonia; Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Sergiy of Odessa and Kherson.

On **July 23 (10)**, the Feast of the De-

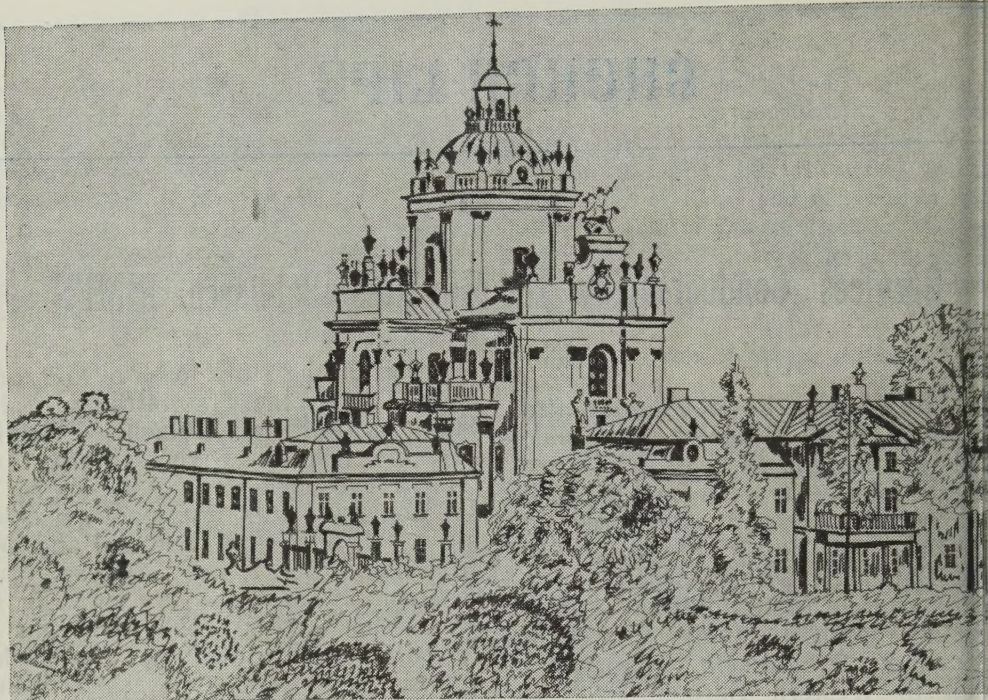
position of the Holy Robe of Our Lord Jesus Christ, the 71st birthday of His Holiness Patriarch Pimen. Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Metropolitan Aleksiy of Tallinn and Estonia and Metropolitan Sergiy of Odessa and Kherson in the Moscow Church of the Deposition of Our Lord's Robe. The Liturgy was attended by Archbishop Aleksiy of Kalinin and Kashin; Archbishop Pitirim of Volokolamsk as well as Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra.

On **July 26 (13)**, the 6th Sunday after Pentecost. On the eve, His Holiness conducted All-Night Vigil together with Bishop Iov of Zairaisk in the Patriarchal Cathedral of the Epiphany. On the day of the feast, in the evening, Patriarch Pimen read the akathistos before the shrine of St. Aleksiy, Metropolitan of Moscow, in the same cathedral.

AUGUST

On **August 1 (July 19)**, the Feast of the Invention of the Relics of St. Serafim of Sarov, the Miracle Worker, Patriarch Pimen attended Divine Liturgy in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate. On the eve, His Holiness read the Akathistos to St. Serafim in the Church of St. Elijah the Prophet of God, Obydensky Lane, Moscow, where there is a revered icon of St. Serafim.

On **August 2 (July 20)**, the Feast of St. Elijah the Prophet, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of St. Elijah the Prophet in Obydensky Lane, Moscow.



Celebrations of the 35th Anniversary of the 1946 Lvov Church Council

Lvov, May 16, 1981

Paper Read at the Solemn Meeting by Metropolitan FILARET
of Kiev and Galich,
Patriarchal Exarch to the Ukraine

Most venerable archpastors,
Fathers and brothers beloved in
Christ,

We have gathered here today to mark solemnly the 35th anniversary of the reunion of the Greek Catholics with the Russian Orthodox Church at the Lvov Church Council of 1946. This ecclesiastical celebration is taking place at a time when the Russian Orthodox Church is preparing to mark the millennium of the Baptism of Kievan Rus, which began the Christianization of our people and the life of our Holy Church.

His Holiness Patriarch Pimen of Moscow and All Russia has asked me, on behalf of the Holy Synod and on his own behalf, to congratulate you cordially on this 35th jubilee.

We are celebrating this ecclesiastical reunion at a time when Paschal hymns are resounding in all the Orthodox churches, glorifying the Risen Christ Who vanquished Death and gave us the hope of Eternal Life. A week ago the people of our country solemnly marked the Day of Victory over fascism which enslaved many countries of Europe. The victory of the Soviet people created favourable conditions for ecclesiastical reunion of the Greek Catholics because only in conditions of political freedom and national unity was it possible to break away firmly from the Brest-Litovsk Union of 1918 which was forced upon our forefathers by the Ukrainians and the Byelorussians — the consanguineous brothers of our faith of the Russian people.

Today every educated person who is familiar with the history of our country can easily see through the

Illustration: The Cathedral of St. George the Victorious and Great Martyr in Lvov, the site of the Council of 1946 which abrogated the Brest-Litovsk Union

tives of Uniatism. Instead of unity, brotherly love and peace, Uniatism created, always and everywhere, division, enmity and hatred. The Roman side does not deny the fact that Uniatism is linked with suffering. Uniatism was not God's work, but the result of the Holy Spirit's action. It was a violation of Orthodox discipline and served to enhance the central organization and authority of the Roman Church. Uniatism humiliated ecclesiastical and national self-consciousness and was an instrument for oppressing our people. The Orthodox Church condemned Uniatism as a means of uniting the Churches. The Brest-Litovsk Union was abroad on the territory of our country 35 years ago, but the struggle for the Orthodox Faith, the faith of our forefathers, had been going on in various degrees of intensity for 350 years. Away by deceit and violence from our people of their own blood and faith, Greek Catholics have used every available moment in their history to return to the Orthodox Faith. The Lvov Church Council of 1946 was only the first step on this long path. In the late 19th century, for example, part of the Ukrainian and Byelorussian territories reunited with Russia, and in 1794 the Uniates of Podolye and Volyn were received into the bosom of the Russian Orthodox Church. In 1839, the Uniates of Byelorussia followed their example. In 1875, the Uniates of the Transcarpathian area were reunited with the Orthodox Church. They were followed in subsequent years by the Uniate emigrants from Galicia, Volyn and Transcarpathia in the United States and Canada. In 1914-1915, some of the Greek Catholic parishes of Galicia were received into the bosom of the Russian Orthodox Church. The beginning of the 20th century saw the emergence of a movement for the reunion with the Orthodox Church in Transcarpathia, and from 1918 to 1939 in the land of the Lemki. The return to the Orthodox Church of the separated children of Galicia at the Lvov Church Council of 1946 and the final abrogation of the Brest-Litovsk Union was an outstanding historical event. The Lvov Council is of significant importance. As we celebrate the

35th anniversary of the reunion of the Greek Catholics of Galicia, we must remember those who gave all their strength, and their very lives for the cause of Church unity. They include, above all, Protopresbyter Dr. Gavriil Kostelnik, His Grace Archbishop Antoni (Pelvetsky) of Stanislav, His Grace Bishop Mikhail (Melnik) of Drohobych, and other clerics who suffered for the sacred cause of Church reunion. In the Lvov Diocese alone, the enemies of Church reunion and friendship between the Ukrainian and Russian peoples assassinated more than 30 priests. May eternal be their memory!

With a feeling of gratitude we honour the memory of His Holiness Patriarch Aleksiy, who continued to take paternal care of his spiritual children, the former Greek Catholics, to the last days of his primatial ministry; His Eminence Metropolitan Ioann of Kiev and Galich, Exarch to the Ukraine, who, acting on behalf of the Moscow Patriarchate, received into the bosom of the Orthodox Church the Greek Catholics of Galicia; and of Archbishop Makariy (Oksiyuk) of Lvov who did a great deal to consolidate Orthodoxy in his diocese. We also owe our gratitude to those archpastors, pastors and pious laymen who have worked and are still working selflessly for the reaffirmation of Orthodox self-awareness among their flock.

Over the past 35 years new generations have grown up who were baptized into the Orthodox Faith and who only know about Uniatism from hearsay. Some 70 per cent of the clergy serving in Lvov Diocese are graduates of the theological schools of the Russian Orthodox Church and were ordained within the Orthodox Church. The same can be said about the Ivano-Frankovsk Diocese. This indicates that Orthodoxy has been firmly established in the Church life of Galicia. However, one must not lose sight of the fact that over the 350 years of its existence Uniatism made its impression on ecclesiastical awareness and on the rites. The archpastors and pastors must continue their efforts to overcome the aftermath of Uniatism, preserving those local ecclesiastical customs and rites that do not contradict the essence of Orthodox dogmas.

In our days Christians of different confessions are intensely seeking ways of restoring Church unity. Today, it is especially clear that the path of Uniatism and proselytism, condemned by the history and teachings of the Church, is unacceptable for attaining unity. Having rejected it, the Christian Churches are now engaging in a dialogue of love and hope. The rejection of Uniatism constitutes a most important condition for the development of fraternal relations between the Orthodox and the Roman Catholic Churches after the Second Vatican Council.

As is known, after the Second Vatican Council the Russian Orthodox Church entered into fraternal dialogue of love with the Roman Catholic Church. This dialogue, which finds expression in various ways, is continuing successfully. Recently we welcomed with satisfaction the opening of the pan-Orthodox and Roman Catholic dialogue. It is conducted on the understanding, as was officially stated by representatives of the Orthodox Churches before the opening of the said dialogue on the Island of Patmos in late May 1980, that the Local Orthodox Churches exclude on principle Uniatism as a means of attaining Church unity.

The letter from His Holiness Patriarch Pimen of Moscow and All Russia to His Holiness Pope John Paul II of December 22, 1980, says that an attempt to revive Uniatism, as indicated in the statement of the Synod of the Ukrainian Catholic bishops which met in Rome from November 25 to December 2, 1980, with the blessing of Pope John Paul II, "creates a dangerous tension in the relationship between the Roman Catholic and the Russian Orthodox Churches which may be termed as tragic because of destructive results it may bring to the relationship between our two fraternal Churches".

In his reply, dated January 24, 1981, Pope John Paul II assured His Holiness Patriarch Pimen that the texts (of the Synod of Ukrainian Catholic bishops) "had not been approved and therefore they had no official status...". "The past," the letter says, "must not threaten what the Lord has accom-

plished in our Churches since the Second Vatican Council."

From this correspondence it is obvious that His Holiness Patriarch Pimen considers the revival of Uniatism destructive not only to the dialogue of love but to the theological dialogue which has started between Churches.

The work of bilateral and multilateral theological dialogues, conducted between Christian Churches on the basis of the dialogue of love, is greatly complicated and lengthy. It presupposes, first and foremost, that the participants in the dialogue familiarize themselves with the teachings of the Churches they represent and that they enrich each other with the spiritual treasure of their traditions. Its ultimate aim is to return divided Christianity to the apostolic and patristic theological heritage and spiritual experience of the Undivided Church of the first centuries of Christendom as an immutable basis for the restoration of doctrinal unity. The success of this dialogue is also promoted by the active service of Christians in the cause of the good of all mankind and of a just peace on earth.

I would now like to dwell briefly on certain aspects of Orthodox ecclesiology, because the teaching about the Church is directly related to these bilateral and multilateral dialogues, as to the event we are marking today: the restoration of Church unity at the Lvov Church Council of 1946.

An important aspect of the teaching about the Church is her catholicity. The catholicity of the Church rests on the principle of her localness, which means that every Local Church embodies the whole essence of the Church. Each Local Church is, in a certain place, a revelation of the essential plenitude of the Church. A Local Church is not a part of the Church, but a member living the life of the whole organism, or rather, the Catholic Church herself residing in the place. "The Catholic Church residing in Smyrna"—this is how the Christians of Smyrna defined themselves in the middle of the 2nd century.

The oneness of the Church in every given place is the first concrete



Metropolitan Nikolai, Metropolitan Filaret and Metropolitan Sergiy during the solemn meeting

ment of the unity which comprises the nature of the Church, that is to say, a unity of men, reborn into a new life by Christ, men who have *one Lord, one faith, one baptism* (Eph. 4.5). And therefore there can be no other principle of Church order except local (territorial).

The localness of a Church denotes that there can be only one Church in each place, i. e. on one territory there can be only one Church headed by one bishop. In the words of St. Cyprian of Carthage: "The Church is in the bishop and the bishop in the Church." Therefore in one Church there can be only one head—the bishop, who, in his turn, represents the whole of the Church in the local place. Early Christianity knew of concrete Churches existing in definite places.

Orthodox ecclesiology is based on the concept that a local Christian community is gathered in the Name of Christ, presided by a bishop and celebrating the Eucharist as the focal point of its service. This is the true Catholic Church and the Body of Christ, and not a part of

the Church or a part of the Body of Christ.

The Church is Catholic because Christ is present in her. As each particle of the Holy Gifts is truly the Body of Christ, in which all of Christ is present and not just a part of Him, in like manner each Local Church is the true Catholic Church. St. Ignatius of Antioch formulated this doctrine thus: "Where there is Christ, there is the Catholic Church."

The episcopate is the basic creative factor in the body of the Church, which was established in the person of the Apostles and their successors. The Eucharist is the focal point of the bishop's service, but the genuineness of the Eucharist itself is witnessed by the fact that it is celebrated by the bishop or together with him. St. Ignatius of Antioch has this to say on this score: "Only that Eucharist shall be regarded as genuine which is celebrated by the bishop or by whoever he himself appoints." This also applies to other Sacraments and to all Church life in general. Thus the bishop is the main

criterion of the localness of a Church and the builder of Church unity.

Being true to Early Church Tradition, Orthodox ecclesiology has never recognized bishops "in general", but only bishops of specific Christian communities. The Orthodox Church teaches that bishops are equal among themselves. This teaching is based on the fact that each bishop heads the one and the same Catholic Church in a given place, and that not one Local Church, including the Roman Church, can be more Catholic than another. Therefore not one bishop (the Bishop of Rome is one of the bishops) can be more of a bishop than any other bishop who heads the same Catholic Church in another place.

With time Church units headed by bishops grew territorially: from small communities in one city into a diocese, from a diocese into a metropolitanate, and from a metropolitanate into a patriarchate, but the principle itself remained immutable: one bishop heads one Church in one place. The Church canons concerning the power of a bishop and the distribution of the power among bishops safeguard this very norm, demanding that it be observed under any circumstances.

The plurality of the Local Churches does not violate the oneness and plenitude of the Church. In the early centuries of her existence the Church consisted of a number of communities, completely isolated and independent without any canonical links among themselves, as we understand them today. Nevertheless the awareness of the oneness of the Church has never been so strong among Christians as it was at that time, when the concept of one Church was not merely an idea, but a living reality.

There was no unity in her external order at that time not because it contradicted the Christian idea of the Church, but only because there existed in reality a more profound oneness and it was life and not a mere dogmatic assertion, which has no expression in life. Despite the growing number of the Local Churches, the oneness of the Church remained inviolable, because all the Churches celebrated the one and the same Eucharist. The oneness and plenitude of the Churches were not in

the sum total of the Local Churches, but in their confederation, which never existed, but in each Local Church.

Each Local Church contained within herself all the other Local Churches. What took place in one Local Church took place in all the others, because everything took place in the Church of God in Christ. Per force of this catholicity exclusiveness was quite alien to the Local Churches. Not one Church could separate herself from another, because they could not separate themselves from Christ. They were all united among themselves in Christ. Each Church was the object of love of the whole Church, and all the Churches were the object of love of each of them.

Thus the oneness of the Local Churches is expressed in the oneness of their faith and life. It is manifested in the oneness of doctrine, in the oneness of prayer and ritual and, consequently, in the oneness of Tradition. The oneness of the Church reveals itself in the oneness of her internal life and faith and also in the oneness of her order, with all these elements harmonizing with each other.

In the early centuries Church unity was not based on one authority, but on all the Local Churches as we see today in the Roman Catholic Church. True, Catholic theologians teach that there is the one authority in the Church, but the same as serving one united world. Nevertheless, whether they describe the principle of oneness as "authority" or "service", it is based on external organization which is alien to the essence of the Church, and not on internal life. Internal unity consists in inner agreement and solidarity among the Local Churches which exist independently but not isolated from one another. The image of unity existed in the Apostolic age, when the Churches founded by the Apostles in various cities were spiritually linked among themselves. The image of Church unity in plurality or unity in diversity, is the only one which corresponds to the nature of the Church.

The Church exists in history and is therefore subject to historical factors. These historical factors influence the external form of life and do not touch the essence and nature of the Church.

influence is legitimate and natural. But it becomes illegitimate and inadmissible when historical factors enter the nature of the Church and affect it from within, involving the essence of the Church into the process of history. In this latter case historical principles replace the basic ecclesiastical principles, inevitably causing greater or lesser changes within her. Church history knows many such distortions. Historical factors in the bimillennium have caused divisions in Church life, destroying genuine Church life. As a result the Church is seen erroneously as an external organization which is mistaken by many for the true essence of the Church.

One of these historical factors which has altered Church life is law. Being of an intellectual or sensory nature, law is alien to the nature of the Church. Having established itself in the Church, it became ecclesiastical law which was placed on a par with State law. Thus it was admitted that canon and law were one and the same order.

Law, on the one hand, consolidated and strengthened Church order and government, but on the other hand, it caused changes within the Church. As far as Church life is concerned, the people believe that law had contradicted it. In the view of some orthodox theologians, however, this is a one-sided conclusion because we have the wrong way of knowing what Church life would have been like if law had not entered the Church. At the same time, it is not the opinion that law had contradicted Church life really betrays the doubts about the effectiveness of the power of grace in the Church and a secret conviction that law is the basic organizing principle in life? History bears witness that the Early Church did not know law, but relied solely on grace.

The influence of law on Church life is unavoidable in historical conditions, but it must not alter the nature of the Church, her inner essence. Hence although canon law represents a legal principle, its purpose is not to alter the nature of the Church, but to protect it from the influence of earthly factors. Canon law contains directions as to

how the eternal and immutable essence of the Church should be embodied and revealed in different historical conditions. Church life cannot assume forms at random, but only those forms which correspond to the essence of the Church and which are capable of expressing this essence in the changing historical conditions. Fidelity to the canons is fidelity to the whole of Church Tradition, and it is not just faithfulness to the external authority of the past, but a living bond with the plenitude of Church experience.

As was stated above, the negative effect of law on Church life consists in altering the inner nature of the Church. This includes, for example, the erroneous teaching on the Universal Church and the Local Churches. In the opinion of some Western theologians, mainly Catholic, the Universal Church is some spiritual entity of universal dimensions which exists side by side with and independently of the Local Churches. With relation to the Universal Church the Local Churches are seen as separate communities, or "fragments". This view of the Universal Church, which is taken to mean the Church of Rome, rests on the assumption that alongside the bishops, each of whom is nominated by a Local Church for her own needs, there are also special persons whose service is not confined to a Local Church and is not bound to her, but relate to the whole Church.

This view of the Universal and Local Churches is axiomatic for present-day theological thought in the West, but it did not exist in the Apostolic period, nor in the Early Church in general. As St. Ignatius of Antioch points out, a Local Church is Catholic, which in itself excludes any division of the Church into parts. A bishop installed in a Local Church is installed not in her, but in God's Church in Christ which exists in that Church for which he has been consecrated. The close bond of a bishop with a Local Church does not lessen the catholic nature of his ministry because, according to the catholic nature of a Local Church, all that is accomplished in one Local Church is accomplished in the Church of God.

With the entrance of law into the life of the Church there arose a false notion in theology that the organizing principle of the Church is the human will. In reality, however, it is the Spirit Who is the principle of organization and order in the Church. The Church originated in the Holy Spirit and the Church lives by the Holy Spirit. The Gifts of the Spirit are bestowed for service in the Church, for establishing the Body of the Church. One of the services is government, which is very important and indispensable for the life of the Church and without which the Church cannot exist empirically. Without it there can be no Eucharistic service, and without an Eucharistic gathering there can be no Church.

From the very beginning of the historical existence of the Church, government has belonged to bishops who have received the Gifts of Grace of the Holy Spirit through consecration. St. Ignatius of Antioch teaches that where the bishop is, there is the Church, and, where the Church is there is the bishop. There can be no Church without a bishop, neither a bishop without a Church. The Church includes in herself the bishop and he belongs to her. St. Ignatius of Antioch also teaches that none can accomplish anything relating to the Church without the bishop. Not a single rite can be performed without him, and not because he is the only one independent performer of rites, but because without him there is no Church. Government in the Church belongs to the bishop, and not to all of God's people, who have not received the gifts of government, and without the Gifts of Grace there cannot be any service in the Church.

That does not mean, however, that a bishop stands over God's people and rules them without their participation. In the Early Church all ecclesiastical acts—the administration of Sacraments, the admission of catechumens and penitents, excommunication, nomination of bishops, etc., always took place with the participation of the people. People's witness in the Early Church consisted in expressing agreement with what was to be accom-

plished in the Church and accept what was accomplished in her God's will. Agreement and acceptance by the people did not mean that people expressed their own opinion or desire for the performance of a certain ecclesiastical act. Church government was not connected with the will of the people and neither were people bound by the will of their bishop. Neither the will of the people nor the bishop's, is sufficient in itself for action within the Church. The Church lives and acts not by man's will, but by God's will. Agreement and acceptance signify the witness of the Church through the witness of the people that the bishops of the Local Churches act and govern in accordance with God's will.

Church history attests to the fact that both were a living and effective factor of Church life, but there were instances in Church history when God's people witnessed that the bishops were not acting in accordance with God's will. Thus, for example, all the Uniate councils—the 1274 Council of Lyons, the 1438-1439 Council of Florence, and the 1596 "synod" of Brest-Litovsk—were not accepted by God's people, which meant that they were not recognized by the Church. As stated above, neither the bishop's will, nor the people's will, was sufficient in itself for action within the Church. The history of the Uniate councils shows that the episcopate supported Uniatism, which, in essence, was designed not to attain genuine Christian unity which was broken in 1054, but only served as an instrument to subjugate the Eastern Church to the authority of the Bishops of Rome. The people of God, however, refused to recognize the Unia. This meant in principle that it was man's will that was revealed at the Uniate councils and not God's. That is why the Church was right in rejecting Unia, because it contradicted the nature and essence.

In the Early Church all government just as all life, was overt: everything began and ended at an ecclesiastical assembly. The Early Church gave all time the image of the One Body of the Church in which all together and each separately live and act not acco-

to their own, but God's will. The top rules not apart from the people, whom he has been placed, but a them. An ecclesiastical assembly itself is powerless to make obligatory and effective any act accomplished in the Church. The people of God do not rule arbitrarily through their top nor do they participate in the government of the bishop through their representatives. The people of God are led by God through the bishop placed Him to execute His will. Therefore, in ritual and in government a top cannot be without the people, can the people be without a top.

Right from the beginning the Church is aware that not one Apostle, including the Apostle Peter, to say nothing of a bishop, has the spiritual authority to solve alone the fundamental questions of Faith and Church that arise in the course of ecclesiastical history. Such questions were discussed and resolved, with the help of the Holy Spirit, only by the consensus of wisdom of the Catholic Church. If the question concerned Faith and the life of the whole plenitude of the Church, it was defined at an ecumenical council. If it did not concern dogmas of Faith, but only ecclesiastical organization in a region or province, it was resolved by a Local Council.

When we speak of conciliar wisdom, of sobornost, we have in mind not only the bishops, but the whole plenitude of the Church, that is, the whole of God's people. A bishop must be the representative of Church Tradition on behalf of his Local Church, but ecclesiastical history knows of bishops who did not express true Church Tradition at councils.

It is not a council of bishops in itself that is important, but a council that expresses true Church Tradition. Church Truth is known and witnessed only by the Church. She alone pronounces her silent, and sometimes not silent "yes" or "no" to the witness of a council. One can recall, for example, the Robber Council of Ephesus (449), the Synod of Hieria of 753, the 1274 Council of Lyons and the 1439 Council of Florence which were not recognized by the Church. The Orthodox

Church did not recognize the Uniate "synod" of Brest-Litovsk of 1596.

Why was not the Brest-Litovsk "synod" of 1596 recognized by the Orthodox Church? Clearly not because there was an insufficient number of bishops, that there were few participants—it was attended by Metropolitan Michal Rogoza who signed the Uniate agreement. Nor is it because the Uniate "synod" of 1596 was dominated by Latin hierarchs appointed by the Pope. The principal and basic reason for the non-recognition of the Uniate Council of Brest-Litovsk consisted in the fact that it broke the link with Church Tradition of the Eastern Church and violated the nature and essence of the Church. The council was rejected by God's people on whom its acceptance depended. The Uniate Council of Brest-Litovsk was condemned, above all, by the 1596 Orthodox Council of Brest-Litovsk which was attended by Archdeacon Nicephoros, the Exarch of the Patriarch of Constantinople; Cyril Lucar, the Exarch of the Patriarch of Alexandria (later the Patriarch of Constantinople); Bishop Gedeon (Balaban) of Lvov; Bishop Mikhail (Kopystensky) of Peremyshl; Metropolitan Luke of Velegrad and others. The Orthodox Council of Brest-Litovsk rejected the idea of the Unia and condemned the apostasy of Metropolitan Michal Rogoza and the other bishops. This marked the beginning of the struggle of the Ukrainian people for their Faith which went on for 350 years and which terminated in the ultimate abrogation of the Unia on the territory of our country by the Greek Catholic Council of Lvov of 1946.

As was mentioned before, it is not a council of bishops in itself that is important, but only a council that expresses true Church Tradition. Parliamentary majority was never the deciding factor in determining the truth at councils. Truth can also be on the side of the minority if this minority rightly reflects the Tradition of the Catholic Church.

Church history knows of Local Churches deviating into heresy or schism which resulted in complete or partial loss of their organic bond with

the other Local Churches as well as of the grace-bestowing and salvific qualities inherent in the Church of Christ. Thus, as a result of ruthless persecution and religious coercion, the Western dioceses of the Russian Orthodox Church were converted to Uniatism, breaking for a long time their ties with the Orthodox Church. It was only after centuries that they were able to return into the bosom of Orthodoxy and become reunited with the Russian Church. There were also instances in history when Local Churches were completely destroyed. But this reduction of the universal size of the Church did not affect her grace-filled plenitude or destroy her grace-bestowing properties. This means that doctrinal infallibility is not always manifested in the life of a Local Church, it is inherent only in the Universal Church.

Orthodox theology draws attention to the fact that a council, even an ecumenical council, is not an external organ which proclaims infallible truth, a special ecclesiastical organ created for the purpose. Such an assumption can lead to the conclusion that before and without the councils the Church ceased to be conciliar and infallible. Moreover, the very idea of an external organ for proclaiming the truth puts it above the Church. Church truth is known and witnessed only by the Church. She alone can witness that a given assembly of bishops is a council proclaiming the truth on behalf of the Church. But for bearing this witness the Church does not and cannot have any external form. In the Roman Catholic Church it is the Pope who is infallible and the supreme authority on truth. This also applies to the recognition, or non-recognition, of the validity of various councils and their decisions. The Early Church did not know any external infallible authorities. A church assembly as a council which proclaims Church Truth is either recognized or is not recognized. This has to be accepted as a historical fact. To be recognized by the Church as a council it is not enough for a church assembly to proclaim itself a genuine council. This does not mean, however, that the decisions of a council require approval through a general plebiscite and that

without it they are invalid. There is no such plebiscite in the Church. It takes some time, however, for the voice of a council to be recognized as the genuine voice of the Church. And there are no, and there can be no, external organs or means of witnessing this internal self-evidence of the Church.

The question of the authority of councils is one of the most complicated of questions. And no matter how we resolve it, one thing remains indisputable: council decisions are obligatory only if they express the doctrine of the Church. Such decisions cannot be taken without the participation of the Church, that is, of God's people. Without acceptance by the Church, council decisions are merely theological phenomena. Council decisions can only be recognized as the voice of the Church after their acceptance by the Church. This tenet is so indisputable in itself that it requires no proof. If we discard it, we shall lose the only criterion by which Church awareness distinguishes true council decisions from false ones. History is full of examples of formally correct councils that were rejected by the Church.

For many years now Ukrainian Uniate circles abroad have been belittling the importance of the 1946 Council of Lvov and even discrediting it. Ukrainian Greek Catholics abroad, who have lately renamed themselves the Ukrainian Catholic Church, keep insisting that the Lvov Church Council of 1946 was a non-canonical "synod of the Ukrainian Church" in its composition and right of action and therefore it could not abrogate the Brest-Litovsk Union.

As was mentioned above, a church council does not become a council of itself nor one that declares itself to be true, but one that expresses the true Tradition of the Church. It is this criterion that has to be applied first and foremost in assessing the Lvov Council of 1946.

As is known, one of the central questions on the council's agenda was the question of abrogating the 1596 Brest-Litovsk Union, which took place on the canonical territory of a Local Church. Did the 1596 Union Council of Brest-Litovsk reveal

dition of the Early Apostolic Church? No! Was the Unia accepted by the Church? No! Did the Unia serve to attain Church unity? No! But the Council of Lvov revealed by its decision its loyalty to the Early Church tradition and confirmed what the history of the Church over the ages has said in regard to Uniatism. The Roman Catholic Church herself admitted that Uniatism had failed to reunite the Eastern and Western Churches. At the 700th anniversary of the Council of Lyons in October 1974, the newspaper *Osservatore Romano* published a letter of His Holiness Pope Paul VI. His document admits the failure of the Church Union of Lyons. Pope Paul VI points out in his letter that the goal of the 1274 Council of Lyons was to restore the unity of the Roman Catholic and Orthodox Churches. But the stakes were committed both in the separation and in the means taken to implement the goals of the council. Pope Paul VI stresses that a rapprochement between the Western and Eastern Churches can only be achieved on the basis of equality and fraternal love. The Uniate Metropolitan Andrzej (Zepticki) of Lvov had this to say about Uniatism: "Unfortunately, when evaluating the main events in the history of Uniatism one almost always has to state that the most powerful Uniate strivings of the Catholic Church have had as their consequence the alienation of the bulk of the separated brethren. Sorrowfully, one also has to note such consequences with regard to the 1274 Council of Lyons.... The Council of Lyons historically and ecologically is so tragically connected with the conquest of Constantinople by the Latins that it cannot, of course, create a good impression for itself." His Beatitude Maximos V Hakim, the Uniate Melchite Patriarch of Antioch and All the East, Alexandria and Jerusalem, states in an article published in the organ of his Patriarchate *La lien* (1972, No. 1) that Christians of the East who enter into union with the Roman Church are usually "civilized, lose their Church order, their liturgical practice and their spiritual heritage. "This becomes clear," writes Patriarch Maximos Hakim, "if

one considers how the Melchite Union was realized in the Middle East, just as the union of the Ukrainians and Ruthenians under Polish domination. Alongside the social and political reasons that had determined the Unia, it was also boundless ambition and pursuit after ecclesiastical posts that played a great role in hastening the conclusion of the Unia, which was premature and lacked a firm theological foundation... therefore we were always in a difficult position with respect to ourselves, Rome and Orthodoxy. Our Church life in communion with Rome sets a convincing example of the failure of the Unia, which was hastily organized and possessed unhealthy theological and ecclesiastical roots."

The second question posed to a Church Council, including the Council of Lvov, is the question of its acceptance, which, as we know, is the prerogative of the Church. Do the people of God accept the Council of Lvov? In all fairness it must be said that the decisions of the Council of Lvov have entered the life and conscience of the former Greek Catholics of Galicia. The definitions of the Lvov Council have been accepted by the plenitude of West Ukrainian dioceses; the episcopate, clergy and laity. The acts of the Council of Lvov were endorsed by the 1971 Local Council of the Russian Orthodox Church. The council was also recognized by the other Local Orthodox Churches. The former Greek Catholics of Galicia entered into Eucharistic communion with the Plenitude of the Orthodox Church. The definitions of the Council of Lvov require no other evaluation or confirmation of their canonical dignity and validity.

In a bid to discredit the Council of Lvov in the eyes of the world public, the Ukrainian Catholics abroad claim that the Council of Lvov was uncannonical because there were no bishops. It is true that there cannot be any council without bishops, it is true that a bishop must always voice the Church Truth, it is true that without a bishop there is no Church, but it is also true that it was not always bishops that defended the Church Truth at councils, and that without God's people, there can be no Church just as without a

bishop; it is true that the Greek Catholic bishops did not express the Church Tradition of the Eastern Church, that they went against God's people; and it is also true that it was not the fault of the Council of Lvov that these bishops did not attend it.

As for the presence of bishops at the 1946 Council of Lvov, it should be noted for objectivity's sake that there were bishops at the council. In the book, *The Acts of the Council of Lvov* it says: "It is clear to everyone that the council could not have been held without the participation of bishops, bishops of its own who had emerged from its own clergy" (Publication of the Council Presidium. Lvov, 1946, p. 26). The council was attended by two bishops, 214 priests and 19 laymen from the Lvov, Stanislav and Pere-myshl dioceses. The Council of Lvov was headed by His Grace Bishop Antoni-y (Pelvetsky) of Stanislav and Ko-lomyia and His Grace Bishop Dr. Mi-khail (Melnik) of Drogobych and Sam-bor and was conducted under the chair-manship of Protopresbyter Dr. Gav-riil Kostelnik. Antoni-y Pelvetsky, Dean of Gusyatin, Stanislav Diocese, and Dr. Mikhail Melnik, General Vicar of the Peremyshl Diocese, were consecrated bishops in Kiev on February 24 and 25, 1946, by Metropolitan Ioann of Kiev and Galich, Exarch to the Uk-raine, Bishop Makariy of Lvov and Ternopol, Bishop Nestor of Mukachevo and Uzhgorod, and Bishop Varlaam of Lutsk and Rovno. Having been left without bishops, the Greek Catholics of Galicia turned, through the Initi-ating Group, to the Russian Church, the Church of their Orthodox forefathers on whose canonical territory they were located. They did not turn for episco-pal consecration to Rome, because they were determined to break away from Rome.

As for the role of Protopresbyter Dr. Gavriil Kostelnik at the council

Speech by Metropolitan NIKOLAI of Lvov and Ternopol

Your Eminences and Graces, venerable archpastors, and honoured guests,

The year 1981 is a significant one for the Russian Orthodox Church and espe-cially for us Orthodox in the western

and his chairmanship, there was no-ing uneccelesiastical about it. One can recall, for example, the activity of St. Athanasius of Alexandria at the First Ecumenical Council when he was still an archdeacon. The history of ec-umenical councils knows occasions when a Byzantine Emperor and not a bishop presided over a council. There were also instances when the Roman Church insisted on a council being chaired by a papal legate without episcopal dignity.

In this respect the 1946 Council of Lvov was in keeping with the canon-ical requirements of the Orthodox Church. In vain do certain Ukrainian Catholics abroad allege that the 1946 Council of Lvov had no authority to abrogate the Union of Brest-Litovsk. What could prevent free Christians from returning to the Orthodox Faith of their ancestors, the Faith of Prince St. Vladimir Equal to the Apostles? Attempts to belittle the significance of the Lvov Council show that they are not concerned with ecclesiastical peace nor do they desire to develop, in the spirit of Christian love, the fraternal relationship that has been established between the Russian Orthodox and the Roman Catholic Churches after the Second Vatican Council. They only betray a blind desire to restore Uni-tism which, we all know, has been a source of discord in the Church family and which sowed animosity among the brotherly Slav peoples throughout history.

Dear fathers and brothers, for the past 35 years we have been one in-tegral whole, one Orthodox family. Our celebration is the joy of the Church, a manifestation of our Church unity. We thank the Head of the Church, our Lord Jesus Christ, our Great Hierarch, for restoring our Church unity and beseech Him to preserve us in singl-mindedness and unanimity, in love and peace and to grant this peace to all the peoples of the earth.

regions of the Ukraine, that is to say in Galicia; it is a joyous jubilee year for we are celebrating the 35th ann-iversary of the glorious and historic Lvov Council. The jubilee of the gre-

holy occasion of the return of our
gy and faithful to the Orthodox
th, to the faith of Holy Orthodoxy,
which Kiev was baptized in 988.
he 35th anniversary of the Lvov
ncil, we are celebrating today, is
sely bound with the great joy of
triumphant victory in 1945 of the
pic Soviet Army over fascist Ger-
ny. The misanthropic and murderous
er Nazism was consumed in its
n fire of hatred and only the philan-
opy of the Soviet Union won and
ained alive, supporting the life of
ry nation, the least of nations, and
nations together. The brilliant victo-
freed many nations from German
upation, and among them us—the
ician Ukrainians.

he Lvov Council convened on March
9 and 10, 1946. It included members
he clergy and laity who voted unan-
ously for return to the Orthodox
th, for reunion with the Russian
hodox Church. They voted for
the annulment of the Brest-Li-
sk Union of 1596; (b) separation
n the Roman Church; (c) return
their forefathers' Orthodox Faith,

(d) reunion with the Russian
hodox Church in the Soviet Union.
d this was accomplished! Those who
been torn away returned with love!
t the Lvov Council there were two
ops and 214 priests—representing
clergy of the Lvov, Ternopol, Sta-
ay and Drobych regions and 19
delegates. After the council, priests
an to arrive individually, but more
n in groups, from parishes, asking
canonical reunion with the Russian
hodox Church. The reunited priests
urned to their parishes as servants
the Orthodox Church and the pari-
oners, informed of the Lvov Council
isions, received their spiritual pas-
s most cordially. There was not a
gle case of a parish rejecting the
nion with the Orthodox Church.

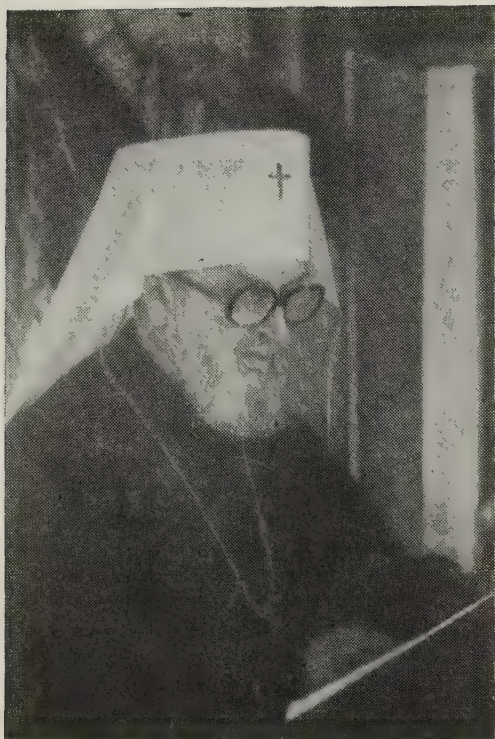
hese events may seem unexpected
d incomprehensible if the Lvov Coun-
and our return to the Orthodox
th are considered without their
torical context. But the fact is that
aspiration to leave the Brest-Li-
sk Union, enforced upon the Ukrai-
n people, at the slightest opportun-
and return to their age-old Ortho-

dox Faith, has its own sad history.

The Brest-Litovsk Union was pre-
pared and concluded in 1596 by
hierarchs who had betrayed their
native Orthodox Faith. Among the
organizers of the betrayal were Bishop
Ipatiy (Potei) of Vladimir, Bishop
Kirill (Terletsky) of Lutsk, and Metro-
politan Mikhail (Rogoza) of Kiev as
well as other hierarchs. How alien and
hostile the Brest-Litovsk Union was
for the Orthodox people is clearly
evident from the fact that the majestic
and big Council of the Orthodox
Church was meeting at that time in
Brest. The council was attended by
Archdeacon Nicephoros, Exarch of the
Constantinople Patriarch; Cyril Lucar,
Exarch of the Alexandrian Patriarch;
metropolitans, bishops and archimand-
rites from the Anthonite monasteries;
Galician bishops—Gedeon (Balaban)
of Lvov, and Mikhail (Kopystensky) of
Peremyshl; archimandrites, hegumens,
monks, and priests, approximately 200
people. Taking part in the work of the
Orthodox Brest Council were Orthodox
nobles headed by Prince Konstantin
Ostrozhsy, the gentry, delegated from
various cities, representatives of trades
and ecclesiastical fellowships.

The council condemned the apostate
hierarchs from the Orthodox Faith,
and the union with the Roman Catholic
Church was also condemned and re-
jected. I think the Lord God in Heaven
did not bless the apostates from their
Faith, for Russia had become Orthodox
through the merciful will of God,
having received the Orthodox Faith
from Byzantium, whereas Uniatism was
forcefully implanted in it through the
will of Rome and the King of Poland.

That is why, I would like to say that
the Lvov Council of 1946 was blessed
by our Lord, because the return to
Orthodoxy was the fulfilment of the
original will of God. The Orthodox
Church suffered much in our country
under the domination of non-Orthodox
states. Holy Orthodoxy was defended
by churches, schools and printing
houses, by ecclesiastical fellowships
and scholarly works of inspired po-
lemists like Ioann Vishensky, Zakhariy
Kopystensky, Iov Boretsky, Ioannikiy
Golyatovsky, and many others. The
Orthodox Church in Galicia continued



**Metropolitan Nikolai of Lvov and Ternopol
delivering his speech**

to exist over a hundred years after the proclamation of the Brest-Litovsk Union, and only in 1700 was she forced to accept it because of the treachery of Bishop Innokentiy (Vinnitsky) of Peremyshl and Bishop Iosif (Shumlyansky) of Lvov who were secretly Uniates. The Cathedral of the Dormition in Lvov and the stauropegeion brotherhood attached to it continued the struggle for several years after 1700 and even blood was shed in witness of their loyalty to Orthodoxy.

The word *unia* seems to denote a positive idea—"unity". Nevertheless the notorious Brest-Litovsk Union proved just the contrary in fact. Wherever the union was enforced, irreconcilable discord ensued, both religious and national. Why? Because the union was introduced by force, against the will of the people.

The rank and file clergy whose gaze was fixed on their Russian brothers of one Faith and the Russian Orthodox Church remained faithful to Orthodoxy as a rule, even when Uniatism dominated. Her spiritual children included

the Orthodox population of all Ukraine, except Galicia. Prominent among the Uniate clergy was the gifted priest, Ioann Naumovich, who left Uniatism and returned to Orthodoxy. Persecuted by the Uniates, he was forced to find refuge in the Kholm region.

The Orthodox Faith has been a religion from time immemorial. The famous Ukrainian writer, Pavel Gubovsky, wrote in his letter (1882) to Ivan Franko: "It seems to me, one must have lost all feeling of nationality, not to see anything in the past, to defend the *unia* even now. I think that the *unia* is a political yoke to poison the people."

During World War I of 1914, three priests, considering that the time had come to return to the Faith of their fathers, left the Uniate Church simultaneously and returned to Orthodoxy and several hundred more were preparing to do likewise, but the war time conditions forced them to postpone their intention and await better times.

And at last the hour arrived when the western regions of the Ukraine were liberated from occupation, giving the believers religious freedom as well.

This is the historical path that brought the priests and believers of Galicia back to the Orthodox Faith. Their age-old dream was realized through the decisions of the historic and glorious Lvov Council of 1946.

The Lvov Council was prepared by its initiator Dr. Gavriil Kostelnik, Rector of the Transfiguration Church in Lvov, and his constant associates—Antoniy Pelvetsky, Superintendent of the Ternopol Church District, and Dr. Mikhail Melnik, General Vicar of the Peremyshl Diocese. Both the worthy fathers were consecrated bishops on February 24 and 25, 1946 by an assembly of bishops in the Cathedral of St. Vladimir in Kiev. His Grace Antoni was appointed to the Stanislav See and His Grace Mikhail to the Drohobych See. They took part in the Lvov Council as bishops. The closing session was attended by high dignitaries of the Russian Orthodox Church: His Eminence Metropolitan Ioann of Kiev and Galich, Exarch

Ukraine, Bishop Makariy of Lvov and Ternopol, and Bishop Nestor of Galich. The members of the council gathered as they listened to the blessed message from His Holiness Patriarch Alexius of Moscow and All Russia regarding the acceptance of the Greek Catholic clergy and laity of Galicia into the bosom of the Mother Russian Orthodox Church. Hearts were at peace and rejoiced, for the bondage of the East-Litovsk Union had ceased and the hour had arrived for their return to Holy Orthodoxy.

The decisions of the Lvov Council were implemented in our Church life. A honoured and indefatigable labourer in this vineyard of Christ who worked to implement the council decisions was His Grace Archbishop Makariy Okunichuk, the first and great Orthodox Archbishop on the episcopal seat of the Lvov-Ternopol Diocese. The seeds of Orthodoxy sown have given an abundant harvest. We can affirm that our diocese is wholly Orthodox. This is testified to by the crowded churches in towns and villages, and the restored places of worship. I shall not be mis-

taken in saying that almost all the churches in the diocese have been restored and artistically decorated within on funds donated by the faithful. At the same time I must add that the people are living well and can afford to donate freely. The people of the erstwhile poverty-stricken Galicia owe their prosperity to the Soviet Union, to life as a member of "a new and free family".

The firmness of Orthodoxy among our people is witnessed by the fact that many wish to become Orthodox priests and desire to study in the theological seminaries of Moscow, Leningrad and Odessa, for they were brought up in a spirit of Orthodoxy by the Church and their parents.

After the Lvov Council, Orthodox publications were organized, first in Lvov and then in Kiev, the Exarchate of the Ukraine. The journal *Pravoslavni Visnik* is distributed in our parishes; the *Orthodox Prayerbook* was published in Ukrainian and Church Slavonic; church calendars, both in sheets and booklets, are issued regularly; the churches and the clergy are



The participants in the solemn meeting

provided with service books issued by the Publishing Department of the Moscow Patriarchate...

Some Greek Catholics, members of the clergy and laity, sympathizers of fascist ideologies, after the fall of Hitlerism, left their native parts and went abroad to capitalist countries, mostly to the USA and Canada. There they are endeavouring to decide the fate of the Ukrainian people as they see fit, forgetting that the Ukrainian people in their own land have freely and happily determined their destiny for ages in unity with all the fraternal peoples of the Soviet Union.

The Ukrainian Uniates abroad should consider this fact seriously. They left their country as Greek Catholics and there, abroad, they renamed themselves Ukrainian Catholics. It is still Uniatism which is in a blind alley and in a foreign country at that! The Uniate hierarchs and clergy abroad are assuring their faithful that the Uniate Church will return to the Ukraine, especially to Galicia. This is a Utopia. Their great appetite was revealed at their meetings in the Vatican City, especially when the former Metropolitan of Galicia and Archbishop of Lvov, Iosif Slipiy, tried to be designated Patriarch of the Ukrainian Catholic Church.

One could ask: Where are they to re-

Speech by Archbishop IOSIF of Ivano-Frankovsk and Kolomyia

Today, we are solemnly marking the 35th anniversary of the return of West Ukrainian Greek Catholics to the Holy Orthodox Church at the Lvov Council of 1946. This anniversary is being celebrated during Eastertide, the Feast of the Resurrection of our Lord Jesus Christ, a time of rejoicing for all Christians.

The Lvov Council resolution realized that which the faithful Ukrainian people had dreamt and striven for throughout the long and hard years of bondage. The Church of Galicia which was treacherously forced into Uniatism and torn away from the Faith of their fathers, returned to her Mother—the Holy Orthodox Church.

History shows that all unions were artificially formed and enforced upon

turn? To the territory of foreign states? In the Ukraine, in any case there is no Uniate Church. There is the Russian Orthodox Church to which belong the faithful Ukrainians of the Dnieper region, Galicia, Volyn, Transcarpathia and Bukovina. The Brest-Litovsk Union was annulled by the decision of the hierarchs, clergy and laity at the Lvov Council of 1946. This is an uncontroversial historical fact: the return to Holy Orthodoxy, to the Faith of their fathers which our faithful people received in Holy Baptism. Through the grace of the Merciful God we returned in due time to the age-old Orthodox Faith, were reunited with the Russian Orthodox Church and altogether, in seven years' time, that is, in 1988, we shall celebrate the millennium of our Christianization, our Orthodoxy.

We are celebrating today, in spiritual joy, the 35th anniversary of the Lvov Council because, thanks to it, we are and shall be Orthodox, the faithful children of the Russian Orthodox Church!

We are celebrating today, in spiritual joy, the 35th anniversary of the Lvov Council because, in all the thirty-five years, we have lived, prayed and worked in peace, and this we owe to the wise guidance of our Motherland—the Soviet Union—the great defender of peace throughout the world.

the people, therefore they led to the one end—decline.

The same fate overtook the Brest-Litovsk Union of 1596, which they tried to enforce upon our Orthodox ancestors three-and-a-half centuries ago.

Uniatism was created artificially, according to the designs of the enslavers of the Ukrainian people. Their intention was to divide the nation, to sow doubt and hatred among the people, then make these separated people renounce their Faith and subsequently forget even their nationality.

But what of our people? Although the people were enslaved and those in power tried to force them to throw their knees before shrines alien to them, they withstood, because they possessed the "magic stone", i. e. faith in God and

ality to the Orthodox Faith of their restors.

It is no wonder, therefore, that those hostile to us tried, first of all, to tear the Faith out of their hearts, to make it a scorn it, and then give them another Faith. However, their plans failed. The Uniate Church in Galicia, which withdrew from Eastern Orthodoxy and was unaccepted fully by Latinism, found herself in a blind alley. Without any perspectives for development, there was no sense to her existence.

The Greek Catholic Church in Galicia included various, divided dioceses. Stanislaw and Peremyshl dioceses, being administered by hierarchs who adhered to Catholicism, gradually left the Eastern Rite, because for them the Eastern Church was schismatic, did not belong to the True Faith. They changed the very word "Orthodox" in service books and changed it to "true believers".

A different spirit prevailed in the Lvov and Ternopol regions. There was a tendency to preserve the purity of the Eastern Rite, to respect the past continuity of their Church; and whole generations of priests were educated in this spirit, despite the fact that Stanislaw innovations did not meet public condemnation there too.

These differences in the Greek Catholic Church of Galicia created two encampments, so to speak, and this apparently caused malicious joy and benefited our foes.

An end came, at last, to this hard and joyless situation. Divine Providence put everything back in its place. The 1946 Lvov Council annulled the Union of 1596 and our clergy and believers returned to their home, united by the Orthodox Faith, the religion of their glorious restors who had shed their blood for the past centuries and made countless sacrifices in the struggle to preserve its purity.

Indeed, the 1946 Lvov Council is an outstanding event in the history of the Church. The council was held, not only because of circumstances which proved the powerlessness of the Greek Catholic hierarchs who had led their Church to a desperate position, but because the faithful had seen with their own eyes that during World War II the

Uniate hierarchs had tried to please and fawned upon the Hitlerite invaders.

On my way to the Lvov Council in 1946, I saw the exultation and joy of all the clergy and believers who wanted to attend the council at Lvov, to bear witness to the general feeling of consolation and satisfaction that we had left behind the hateful Uniate Church and had returned to Holy Orthodoxy.

In celebrating the 35th anniversary of the Lvov Council we thank, with all our heart, the Most High Who had heeded our fervent prayers and blessed the great act of our reunion. Let us pray to our Lord Jesus Christ that He may bless our Holy Orthodox Church and through His grace lead our Church along the path of unity, joy and peace.

Let us bow to the participants in the Lvov Council who recognized the historical need and courageously translated into life the decisions of the council to liquidate Uniatism despite the obstacles placed by the enemies of Orthodoxy.

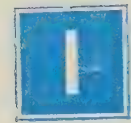
Let us pray for all those who took part in this great work of reuniting, both for those who are no longer with us and for those who are still working to implement the council resolutions in the liberated regions of our country. Within a short period they restored and redecored the churches and returned to our divine services their Orthodox content and order. Our reunion with the Russian Orthodox Church is an outstanding historic event that cured the wounds inflicted by Uniatism.

Thirty-five years have passed. These years have been devoted to regulating Church life. This work is blessed by our Lord God, because it is being done to His glory; for it affirms unity and rejects all evil, strife, hatred and discord. Praise be to our Lord, prayer and glory for ever and ever.

The hearts of those present at these celebrations are filled with deep gratitude and filial love for our Mother—the Holy Russian Church, which received us into her maternal bosom.

Guided by the love of the Russian Orthodox Church, we shall be her children for ever.

The Synaxis of the Saints of Radonezh — Patronal Feast of the Trinity-St. Sergiy Lavra



In 1981 yet another significant event entered the chronicle of the Trinity-St. Sergiy Lavra. With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, Holy Archimandrite of the Lavra, a new feast, the Synaxis of the Saints of Radonezh, was established on July 6/19, the day after the "summer" commemoration of St. Sergiy. The feast was included in the Menologion of the Russian Orthodox Church.

The Spiritual Council of the Lavra, addressing a petition to His Holiness the Patriarch on the establishment of the Feast of the Synaxis of the Saints of Radonezh, submitted a troparion and kontakion to the saints, as well as their history in brief—an hagiological and genealogical research into the "tree" of the disciples of St. Sergiy.

In the Russian Orthodox Church there is a long-standing tradition of commemorating the synaxis of the saints of

God. Included recently in the Menologion are the feasts of All the Saints and God-Bearing Fathers Who Shone Forth on Holy Mount Athos (2nd Sunday after Pentecost), of the Saints of Rostov and Yaroslavl (May 23, Old Style), and of the Synaxis of the Saints of Tver (1st Sunday after June 29, Old Style—the Feast of Sts. Peter and Paul the Chief Apostles).

The feasts of the synaxis are usually based upon the paterika (*otechnik*) which contain the *Lives* of saints bound by spiritual unity, and the time and place of their feats; for example, the Kiev, Athonite, Tver, Yaroslavl, Volokolamsk and other paterika. Moreover the names of ascetics, whose feasts were not preserved by history, are included in the list of the assembled saints.

The Synaxis of the Saints of Radonezh is composed not only of the ascetics, who lived and venerated in the land of Radonezh. The Radonezh saints form a monastic school founded by St.



Archimandrite Evseviy, superintendent dean of the Lavra, conducting the Polyeleos on the eve of the Feast of the Synaxis of the Saints of Radonezh



Archimandrite Ieronim, father superior of the Lavra, blessing the worshippers with the cross after Divine Liturgy

Sergiy; a school of the ascetics, of the enlighteners of our country, preservers of the behests of their father at abba.

The Synaxis of the Saints of Radonezh is composed of the disciples of St. Sergiy, who spent all their lives in the cloister of the Life-Giving Trinity, as well as of his disciples, who founded, with his blessing, new cloisters in different parts of Russia and other countries. It also included the collocutors of St. Sergiy and his spiritual children, as well as saints who were monks of the Trinity-St. Sergiy Lavra in the 15th-17th centuries. In the course of time, the saints of the later generations—the successors of St. Sergiy's disciples and collocutors, who carried on monasticism according to the behests of the father, the guardian of the Russian Land, were also ranked among his disciples.

Thus, numerous branches of the genealogical tree of the saints of Radonezh have grown, namely:

- (1) of Beloe Ozero (from St. Kirill of Beloe Ozero);
- (2) of St. Ferapont of Beloe Ozero and Mozhaisk;
- (3) of St. Savvatiy of Solovetsk;
- (4) of St. Korniliy of Komelsk;
- (5) of St. Pavel of Obnorsk;
- (6) of St. Andronik of Moscow;

(7) of Zheleznyi Borok (from St. Iakov of Zheleznyi Borok);

(8) of Borovsk (from Sts. Nikifor and Nikita of Borovsk);

(9) of Volokolamsk (from St. Iosif of Volokolamsk);

(10) of Nizhni Novgorod (from St. Dionisiy of Suzdal);

(11) of Priluki (from St. Dimitriy of Priluki); and

(12) of Rostov (from Sts. Feodor and Pavel of Rostov).

The spiritual acts of St. Sergiy's disciples of all generations were based on the adoration of the Holy Trinity as an image of the inner world and its embodiment in the outer world.

Another identifying trait of the school of St. Sergiy is patriotism—sincere concern for the good of the Motherland and bearing all the hardships and sorrows together with the people. The Trinity-St. Sergiy Lavra has always been the centre of the patriotic and peacemaking activities of the Russian Orthodox Church.

* * *

On June 11, 1981, the father superior of the Lavra, Archimandrite Ieronim, assisted by the brethren of the cloister, consecrated the new side-chapel, dedicated to the Synaxis of All the Saints of Radonezh. The side-chapel is in the northern part of the Church of All the Saints Who Shone Forth in the Land of Russia, which is below the Dormition Cathedral of the Lavra. The iconostasis and the prothesis are of marble. The altar is adorned with wood-carving. The icons of the patronal tier of the iconostasis and of the Holy Doors are painted in the style of early icon painting.

The office of the consecration was followed by Divine Liturgy after which the Lity for the Dead was held by the tomb of His Holiness Patriarch Aleksiy, which is near the new side-chapel.

The father superior of the Lavra congratulated the worshippers upon the consecration of the new side-chapel, noting that in the life of the cloister it was a great and memorable ecclesiastical event which had occurred through the great mercy of the Life-Giving Trinity and the incessant prayers of St. Sergiy. "Now our Holy Lavra knows and venerates more than 75 saints of

Radonezh," Archimandrite Ieronim went on to say. "They set examples of true Christian life and lofty civic duty. They were true Christian teachers of life, who kindled in the hearts of men the fire of Christian piety, which burns to this day."

On July 6/19, 1981, the day after the Feast of the Invention of the Holy Relics of St. Sergiy, when there were still many pilgrims in the Lavra, the commemoration of the Synaxis of the Saints of Radonezh was held for the first time. On the eve, All-Night Vigil was conducted by a great number of the Lavra's brethren in the Dormition Cathedral. At Polyeleos the glorification to the saints of Radonezh was sung before the icon of All the Saints of Radonezh, which was painted several years ago by Sister Iuliania (M. N. Sokolova; † February 16, 1981).

On the feast day itself, three Divine Liturgies were celebrated in the Lavra, one of them (at 8 a.m.) in the side-chapel of the Saints of Radonezh.

On the new feast day of the Lavra, the divine service was led by the father superior of the Lavra, Archimandrite Ieronim. The church was packed with worshippers. The Liturgy was attended by Bishop Viktorin of Vilna and Lithuania and Bishop Varnava of Cheboksary and Chuvashia. The Lavra's choir sang under the direction of Archimandrite Mattei.

After the moleben to the Saints of Radonezh, Archimandrite Ieronim, congratulating the worshippers upon the patronal feast of the Lavra, thanked them for their participation in the

celebrations. The father superior emphasized His Holiness Patriarch's men's particular attention and paternal love for the Trinity cloister, whose grandeur is being enhanced day after day through his care.

Then "Many Years" was sung.

Archimandrite Prof. EVLOGIY, of the Monastery of the Holy Trinity

*Troparion to the Synaxis
of the Saints of Radonezh
Tone 4*

This day we the faithful celebrate with love the feast of the most glorious Trinity Lavra, for this is the great Synaxis of the Miracle Workers of Radonezh, whom the Russian Orthodox Church reveals to us as wondrous heavenly birds and calls upon all to follow in the path of their honourable life; and to them with love and faith we cry: Pray for us to the Holy Trinity, O Holy Fathers together with our God-Bearing Abba Sergiy, to bestow peace to the world and many mercies to our souls.

Kontakion, Tone 8

Gather together from all ends of our Motherland and glorify the Synaxis of the Radonezh Saints, shining like stars in the ecclesiastical sky by the feats of their earthly life; through their ardent intercession with God many mercies are bestowed upon us, disasters are averted and evil passions suppressed. Therefore we honour your holy memory and are in gratitude: Rejoice, O Sergiy and Abba Ikon, and all the Miracle Workers of Radonezh, zealous servants of the Life-Giving Trinity!

St. Sergiy of Radonezh and His School



The Trinity-St. Sergiy Lavra is well known all over the world. "More than 600 years ago, St. Sergiy lit a small icon-lamp on this holy spot, and from its undying flame more and more lamps have been lit in the hearts of Orthodox believers. From within the walls of the Lavra an endless number of priests and monks have carried the flame of St. Sergiy's icon-lamp to all corners of the world..." (10, p. 32).

The Trinity-St. Sergiy Monastery

came into existence on the eve of the turning point in the Russian history. The middle of the 14th century saw the rise of Moscow and round it grew a majestic and unique state—Muscovy-Russ. The rise of Muscovy Russ—in the middle of the 15th century—coincided with the fall of Constantinople, a great cultural catastrophe.

The Muscovite state adopted the culture of ancient Orthodox Byzantium. "Here, in the vigorous heart of a young nation", the achievements of Mediaeval

ce "are reunited anew, creatively vitally, through the dazzling phenomenon of a single personality; from Sergiy flow manifold streams of pure as from a fresh spring of unity, reaching the spiritual thirst of the Russian people, who gave them an original embodiment" (12, p. 8).

After the First and Second Ecumenical Councils, the doctrine of the Holy Trinity was formulated by the theological thought of Byzantium during the so-called Palamite Controversies while raising the question of "the common essence of the Holy Trinity".

The eminent theologian V. Lossky says: "The Trinity is, for the Orthodox Church, the unshakable foundation of religious thought, of all piety, of all spiritual life, of all experience. It is the Trinity that we seek in seeking after God, when we search for the fullness of being, for the end and meaning of existence. Primordial revelation, it is the source of all revelation as of being, the Holy Trinity presents itself to our religious consciousness..." (p. 65).

The revelation of God the Holy Trinity—Father, Son and Holy Spirit—is the basis of all theology." According to the teaching of Evagrius Ponticus (developed by St. Maximus), to know the mystery of the Trinity in its fullness is to enter into perfect union with it..." (9, p. 67).

St. Sergiy lived at a time when the theological teaching of the Holy Trinity was being evolved in the Orthodox Church through the spiritual experience of hesychasm and the theological works of St. Gregory Palamas as well as other Byzantine theologians.

St. Sergiy was also interested in the Palamite Controversies. To be well informed about them he sent a trusted representative to Constantinople (12, p. 14).

St. Sergiy accepted the main trend of Orthodox culture. "He touched the very summit of mediaeval Greece, and which, as petals of a flower, were concentrated its cultural flames and where his spirit was enflamed; this summit was the religio-metaphysical idea of Byzantium, an idea which blazed forth in the days of the saint" (12, p. 9). St. Sergiy cognized experientially

the Mystery of the Holy Trinity, thus becoming, according to the words of the Apostle, one of the *partakers of the divine nature* and attained mystical communion with the mysterious life of the Divine Trinity in so far as it is possible in earthly life.

The Holy Trinity abode in the heart of the hermit of Radonezh (Troparion to St. Sergiy, Tone 8), for the words of the Lord: *If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.* (Jn. 14. 23)—are true for all who keep the commandments of Christ.

Starets St. Sergiy always heeded the Word of God and strove to communicate and raise to the Triune Godhead all who came in contact with him (20, p. 176). The spiritual acts of all generations of St. Sergiy's disciples were based on the adoration of the Life-Giving Trinity.

The Tabor Light of the Transfiguration spread through St. Sergiy and his disciples all over scattered Russ, spiritually transfiguring men's souls and hearts, making them regard the world and themselves in a new way.

The Church of the Life-Giving Trinity, built by St. Sergiy, became the spiritual symbol of the gathering together of the Russian land. This church, according to the idea of its founder, was to become the centre of the cultural unification of Russ wherein all aspects of Russian life would find their support and highest justification (12, p. 17).

A monastery rose round the Church of the Life-Giving Trinity. "The education of that period," Prof. P. N. Kaptelev writes, "was encompassed by ecclesio-theological ideas, and the best academy... was the old Russian monastery. In it the Holy Scriptures were read, studied and copied, as well as the theological books, interpretations of the Holy Fathers, the *Lives of Saints*,* and so on. Apart from the theoretical side of education, the monastery was the best school of arts. The greatest achievements of ancient Russian art—in architecture, painting, embroidery,

* At present the manuscripts are in the State Lenin Library.

jewellery, singing—were united and concentrated within the monastery as in a national treasure-house..." (13, p. 33).

The Trinity-St. Sergiy Monastery was also a school for all who came there, because each carried away with him a spark of its spiritual flame.

The brethren often lacked bread, but they were always friendly and met amiably all who came to the cloister. The monks' life was strict and orderly, sober-minded and tranquil; each fulfilled his obedience with prayer and after working prayed together.

St. Sergiy demanded from the brethren not only manual labour (in which he was always the leader), but persistent reading. And he himself, according to his disciple, Epifany, "often read books, read them diligently" (14, p. 129).

St. Sergiy began to acquire book learning back in Rostov (4, p. 950). As is known, he learned with difficulty. One day the Lord sent an Angel in the guise of a starets who said to the saintly boy: "Know, that from now on the Lord grants you the gift of understanding books better than your brothers and friends, in order that you may help others" (4, p. 950). There in Rostov, were also educated St. Stefan of Perm and St. Epifaniy the Wise, friends of St. Sergiy. They studied at the Monastery of St. Gregory of Nazianzus, also known as "The Seclusion" (8, p. 79). The Hegumen of Radonezh maintained contact with his birth-place; possibly visited the Monastery of St. Gregory (2, p. 16).

St. Aleksiy the Metropolitan of Moscow wanted St. Sergiy to be his successor. Nikon's Chronicle narrates that St. Aleksiy asked the Radonezh hermit to come to Moscow and said to him: "I feel that the end of my life is drawing near, and so I want to choose a successor, while still alive, to feed the flock of Christ after I am gone; thus have I chosen thee to administer the word of truth for all demand and desire thee" (6, pp. 33, 34).

Prof. V. O. Klyuchevsky notes that St. Aleksiy, St. Sergiy of Radonezh and St. Stefan of Perm—"the ever beatific triad is a bright constellation of our 14th century...; friendship and mutual

respect bound them...; they were the most erudite of Russian men of the day" (15, p. 65).

The Lavra library owes its foundation to the Hegumen of Radonezh. The book repository contained chiefly manuscripts, the most valuable of which were the works and sermons of St. Gregory of Nazianzus who is often called "the minstrel of the Holy Trinity" (p. 44). The earliest manuscripts are of Rostov origin.

The trend of St. Sergiy's school arose from those spiritual books. St. Sergiy was guided by such books as *Instructions* by Abba St. Dorotheus, *Ladder of Paradise* by St. John Climacus and *Ascetic Homilies* by St. Isaac Syriac. The spiritual acts of his disciples were also based on these books. They also inspired engravers and wood-carvers, as well as icon-painters, calligraphers and singers. The culture of the Russian state was thus founded on a single grace-filled basis.

Under the influence of the books of the Trinity cloister the spirit of the Russian people was transformed.

The Lavra library was founded by men who were at the head of Russian culture and life at that time. They were in close contact with Constantinople and with the main representatives of ecclesiastical life in Byzantium. Aleksiy was in Constantinople for nearly a year; there he met Patriarch Callistus—the disciple of St. Gregory of Sinai—and Patriarch St. Philotheos the beloved disciple of St. Gregory Palamas, an eminent thinker and spiritual writer of that period. Of great importance is the fact that Patriarch St. Philotheos knew about the hermit of Radonezh and advised him to organize the monastery according to the cenobitic rule (6, p. 139; 16, p. 21, 22).

St. Sergiy founded in 1373 in Serkhov the Monastery of the Concept of St. Anna, and appointed one of his disciples, St. Afanasiy, hegumen of this monastery (7, p. 120). Subsequently, St. Afanasiy Vysotsky went to Constantinople. He gathered a number of translators, copyists and icon-painters who worked under his guidance, enriching Russian culture with spiritual treasures sent from the capital of Byzantium (2, p. 25; 6, p. 20, 21).

the Hegumen of the Russian land, his disciples and his disciples' disciples—made a quarter of all the Russian monasteries—the strongholds of faith, enlightenment, and patriotism. As the promise of God was fulfilled, the promise revealed to St. Sergiy in prayer. He heard a magnificent voice saying: "Sergiy, thou art praying for thy spiritual children: the Lord has heard thy prayer. Behold, seest thou a multitude of monks gathered by thee, to be under thy guidance in the Time of the Life-Giving Trinity" (p. 3).

Like those wondrous birds seen by the Miracle Worker of Radonezh in his vision, St. Sergiy's pupils, inspired at the "Trinity" spread over the face of Russia. The seed, sowed by the saint, grew into the great tree of Russian monasticism, a tree with many branches of spiritual succession (2, p. 34). It should also be noted that throughout the centuries of Russian history the monks of the Trinity Monastery were always in the vanguard of Orthodox patriotic movements. It is in this monastery that the revision of service books was begun. The Lavra became the centre of the liberation movement during the Polish intervention at the beginning of the 17th century (5, p. 60, 61; 4, p. 983). After the Time of Troubles, the father superior of the monastery, St. Dionisiy sent to Moscow books from the Lavra library; he struggled to see that books took a proper place in Russian life (14, p. 142). Even in the 18th century, so fraught with difficulty for Russian culture, a theological seminary was opened at the Lavra, in place of learning "its senior classes were on a par with a higher school" (3, p. 43). In 1814, the Moscow Theological Academy was founded there, on the basis of the old Slavonic-Greek-Latin Academy. Many of its theologians, historians and philologists were recognized throughout the world.

The Lavra flourished in the 19th century under Archimandrite Antoni, the father superior, who contributed to the revival of the institution of startsy, through his connections with the Optina Monastery; he also communed with St. Serafim of Sarov (19, p. 28; 20, p. 45).

And today, too, the House of the Life-Giving Trinity is the spiritual centre of the Russian Orthodox Church.

As the Holy Archimandrite of the Trinity-St. Sergiy Lavra, His Holiness Patriarch Pimen of Moscow and All Russia, the Primate of the Russian Church is under the blessed protection of St. Sergiy. Here, too, are the Moscow theological schools! The Local Council of the Russian Orthodox Church took place here in 1971. Here the humble monks are working for the good and salvation of our people.

... "In order to understand Russia one must understand the Lavra, and to fathom the Lavra one should look closely and attentively at its founder" (12, p. 7), Father Pavel Florensky defines thus the important part played by St. Sergiy who was a great ascetic of the spirit, an enlightener and patriot, whose influence continues over his followers even today.

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¹⁷ Prosvirnin A. *Vvedenskaya Optina pustyni v istorii russkogo monashestva* (The part played by the Optinskaya Wilderness of the Presentation of the Blessed Virgin in the history of Russian Monasticism). 1968 (Candidate's thesis, MTA, typewritten).

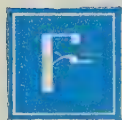
¹⁸ Plugin V. A. *Mirovozzrenie Andreya Rublyova* (The World View of Andrei Rublyov). Moscow, 1974.

¹⁹ Georgievsky A. *Stranitsa iz zhizni prepodobnogo Serafima* (A page from St. Serafim's Life), *JMP*, No. 7. 1953.

²⁰ Golubinsky E. *Rech o znachenii Prepodobnogo Sergia Radonezhskogo v istorii nashego monashestva*. (Speech on the significance of St. Sergiy of Radonezh in the history of our monasticism). *Bogoslovski vestnik*, 1892, October.

Hieromonk TIKHON
of the Trinity-St. Sergiy Lavra

The Moscow Church of St. Pimen the Great



From the consistory the petition was sent to the Buildings Section of the Moscow Guberniya Administration, which issued its permit (No. 703) on June 16.

Then (on July 8) the consistory sent a letter on behalf of the Metropolitan of Moscow to the Governor General of Moscow, V. A. Dolgoruky, asking whether he had any objections to the proposed expansion of the church. The permission for the reconstruction was received only on January 30 of the following year—1880.

A month and a half later the consistory received from the Chancellery of the Governor General a reply saying that the aforementioned permission had been granted with the approval of the Moscow Archaeological Society, which had agreed that the aforementioned church was of no special architectural or historical value.

A consistory clerk Berezkin, also included in the dossier "on the expansion

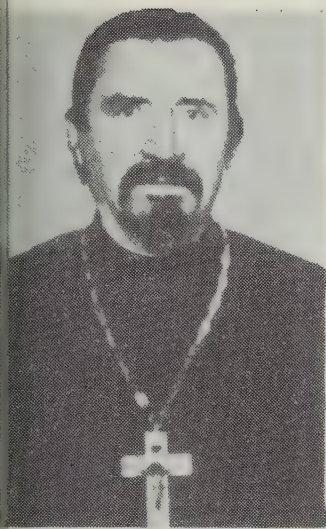
of the Trinity Church" referenced to the ukases of the Holy Synod of August 16 and December 18, 1865, according to which in order to reconstruct Moscow churches and old churches (built before the 18th century), the diocesan hierarchy had to get a permission from the Synod, or even an "imperial permission". When the cost exceeded 5,000 rubles, a special building commission had to be set up.

Therefore the consistory heard the case again and resolved to ask Metropolitan Makariy to petition the Synod and organize a commission.

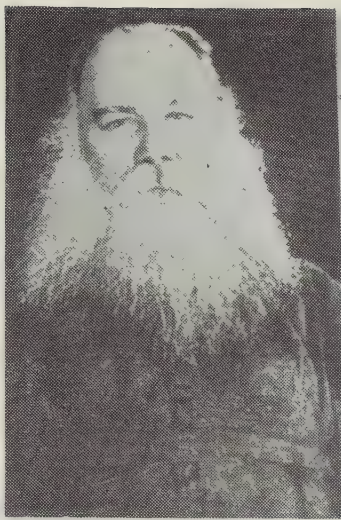
The matter was decided by the Synod, and in June 1880 the Chancellery of the Chief Procurator informed the Moscow Consistory that the project for the reconstruction of the church had been forwarded to the Technical and Construction Committee of the Ministry of the Interior, which requested "plans of the facades of the existing church".

These plans were also submitted, and, finally, on October 14, 1880, the Moscow Consistory received from the Synod the long-awaited permit. It said

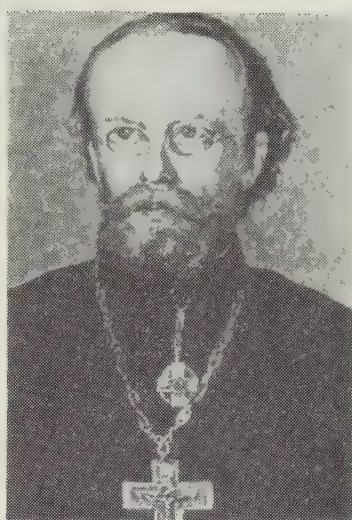
Continued. For the beginning see *JMP* No. 9, 1981.



**Archpriest
Prof. Aleksandr Vetelev**



**Archpriest Vasiliy Slavsky
(1885-1911)**



**Archpriest Mikhail Steblev
(1911-1923)**

Among other things that an assistant of the Minister of the Interior had advised them that on August 29 of that year the imperial permission had been received for the reconstruction and expansion of the aforementioned church...¹⁴ A few days later Father Aleksandr Nikolsky received the permission to enlarge the church.

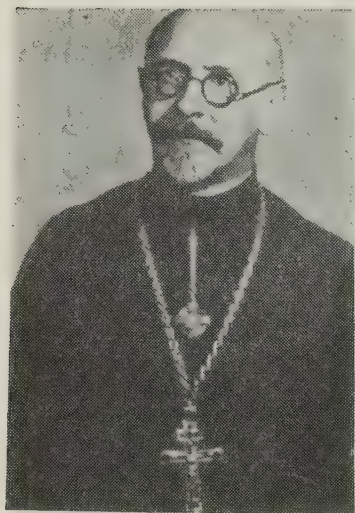
Winter was approaching and it was necessary to get the building materials. At all probability construction work began only in the spring of 1881.

The side-chapels were extended eastwards in such a way that their iconostases were in line with the main iconostasis of the church. The apse of the main sanctuary was moved 2 to 2.5 metres eastwards. One can assume that these walls were first built outside the existing walls so that regular services could be held in the church which must have been closed only for some time when the old walls were removed. "Very likely", writes V. A. Mikhailov [1], the main building work was completed in 1882¹⁵ except for the outside finish. Trying not to destroy the architectural and artistic composition of the church, the architect, D. A. Gushin, who was in charge of the reconstruction, decorated the roofs of the side-chapels with ogee arches and ornamented the windows with casings in the style of the late 17th century

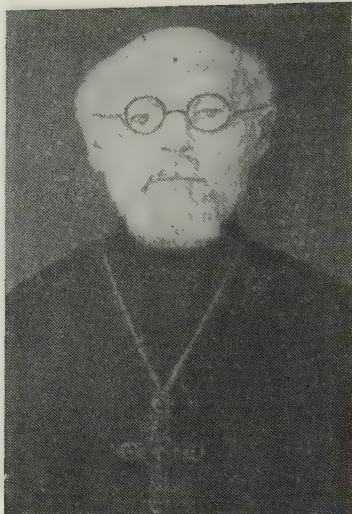
and the walls with twin columns with pendant mouldings. The facade of the old refectory was also finished in the same architectural style..."

On August 27, 1883, the enlarged and renewed church was consecrated. One of the eyewitnesses writes about the celebrations:¹⁶ "Only recently we saw this church as a narrow and gloomish edifice, but when we entered it we could hardly believe our eyes: it was one of the most spacious churches in Moscow finished with a truly exquisite splendour, which is being criticized by our narrow-minded and mercenary world, or to be more exact, by certain renegades so to speak, nevertheless it is so pleasing to the eye of every true Orthodox expressing as it were his readiness to offer up to God everything that is most precious and pure. The walls and the vaults are painted by a master hand, unusually mellow and true to life. Many of the compositions were copied from the Church of Christ the Saviour, which contains some striking works of art, and can be called worthy of their models. The whole interior of the new Church of St. Pimen is flooded if one can say so with a heavenly light which softens all the colours and shades. In this house of prayer one feels an atmosphere of warmth, lightness and delight..."

"The church was consecrated by Me-



Archpriest Nikolai Bazhanov
[1923-1936]



Archpriest Nikolai Chepurin
[1946-1947]



Archpriest Mikhail Golunov
[1947-1949]

tropolitan Ioannikiy Rudnev (1882-1891). The hierarchal service of the archpastor, his ecphoneses and prayers which were clearly audible to all, produced an extraordinary impression on the congregation which consisted mostly of common folk...

"The parish is large (as many as 1,000 males), but consists almost entirely of common labourers. The old church could hardly contain 1,000 people, but the new one can hold as many as 2,500. It is full of light and air and the acoustics is so good that one can hear even the low ecphoneses of the priest even in the remotest corner of the church.

Ten years later, on July 13, 1892, the Moscow Consistory again received a petition addressed to the Metropolitan from the Church of St. Pimen, whose rector from 1885 was Father Vasilii Slavsky. It stressed the need to extend the church in the westward direction because of lack of space and because "some parishioners have expressed their readiness to donate towards the enlargement of the church, the total sum of these offerings now amounts to 7,000 rubles..., if this sum proves insufficient we humbly ask your permission to borrow from the fund of the local parish trusteeship for the poor a sum of 6,000 rubles at 5 per cent interest the loan payable within 7 years from current church incomes...".¹⁷

Among those who signed the petition was the churchwarden Sergei Semyonovich Krasheninnikov, "because of his illiteracy and at his own request the signature was affixed by Ivan Ivanov Borisov". It was also signed by a number of merchants and craftsmen "the hereditary honourable citizen V. Bakastov" and the future churchwarden, D. Molchanov.

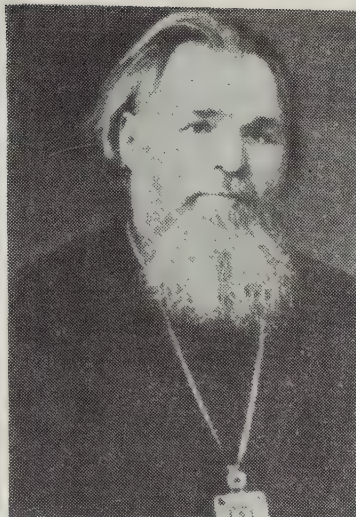
Again there followed exchanges of formal letters between the Moscow Consistory, the Governor's Chancellery and the Synod, but this time they did not have to apply to the Ministry of the Interior or await an "imperial permit". The permission came in January of 1893, and in September of that year the extension work was completed in the main, according to Moscow newspapers.¹⁸

The church was enlarged at the expense of the first tier of the belfry. Its ground floor was enclosed from the north and the south with small "chambers" which were connected with the refectory in such a way that the eastern pillars of the belfry were inside the church space and the side-chapels became even more spacious [7].

A special entrance with a hippodamian roof was attached to the belfry¹⁹ and mounted with three small cupolas two of which were placed on top of separate pinnacles, or gables, and the central one, positioned on a narrow drum



Archpriest Valerian Nikolaev
[1949-1950]



Bishop Leonid Lobachev
[1951-1953]



Archpriest Boris Pisarev
[1958-1975]

ts on a square pedestal decorated
th a system of ogee arches. Similar
polas and other decorative elements
o appeared on the sides of the new
ensions round the belfry.

NOTES

"On the Expansion of the Trinity Church in
w Vorotniki", 1879-1880, the Central State His-
cal Archives (further on: CSHA), Folio 203.

This is proved by photographs in Naidenov's
um: "Moscow. Cathedrals, Monasteries, Chur-
s". Moscow, Vol. IV, 1883, No. 38.

"Moscow Church Gazette", 1883, No. 38,
434-435.

"On the Enlargement of the Trinity Church
New Vorotniki", 1892-1893, CSHA, Folio 203.

"Moscow Church Gazette", 1893, No. 36,
ember 5 (with a reference to a publication
he "Russkiy Listok").

As pointed out by V. A. Mikhailov, informa-
by some authors about the belfry is wrong,
e on the plans of 1782 and the following years
belfry is shown as being adjacent to the main
ding. Obviously these authors spoke about
belfry being "connected" with the church in
sense that its lower storey was incorporated
the church building.

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[7] "The Church of St. Pimen in New Vorotni-
ki" (a brief description); the printing-house of
L. Fyodorov. Moscow, undated.

[8] *Istoricheskoe izvestie o vseh tserkvakh
stolichnogo goroda Moskvy, sobrannoe iz po-
kazaniy duhovenstva i nachalstva* (Historical
information about all the churches of the ca-
pital city of Moscow collected from accounts
of the clergy and authorities). Moscow, Uni-
versity Printing-House, 1796.

[9] *Opisanie monastyrei v Rossiyskoi impe-
rii nahodyashchikhsya, s prisovokupleniem isto-
richeskogo izvestiya o sushchestvuyushchikh ny-
ne v Rossii eparkhiyakh i vsekhn sobornnykh,
monastyrsnikh, ruzhnykh i prikhodskikh tserkvakh
v stolichnykh gorodakh Moskve i S.-Peterburge
nakhodyashchikhsya* (Description of the monas-
teries in the Russian Empire with accompanying
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Russia and all monastery, prestimonial churches
(with clerics on pay from the parishioners)
and parish churches in the capital cities of Mos-
cow and St. Petersburg). 2nd edit., Moscow,
Printing-House of Selivanov, 1812.

[10] E. I. Kirichenko "Fyodor Shekhtel".
Moscow, 1973.

[11] Guidebooks "All of Moscow" for 1886-
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[12] N. Bocharov. "On the Settlement of
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Moscow, 1891, August 27, (No. 2934) p. 2.

Deacon SERGIY GOLUBTSOV

(To be continued)

The Parish of the Moscow Patriarchate in Amsterdam



May 1981 saw the 7th anniversary of the consecration of the Orthodox Church of St. Nicholas in Amsterdam*. During the first years of its existence, the church was located in the right (southern) wing of the Roman-Catholic cathedral. Access to the church was very difficult because of the number of corridors, staircases and passages. A Dutch journalist, who once visited it, humorously named it, "St. Nicholas in the attic".

In early 1979, circumstances made it necessary to look for new premises for the church. They managed to rent part of the building of the Catholic Church "De Duif" (Pigeon). Reconstruction and repairs were completed within a short period, and as early as Sunday, March 19, 1979, the first divine service was conducted there. Archbishop Iakov of The Hague and the Netherlands consecrated the new church also to St. Nicholas. The clergy and parishioners of the Roman Catholic Church "De Duif" participated actively in repairing the premises. And ever since, warm friendly relations were established between the two parishes.

Father Aleksiy Voogd is the rector of the Russian Orthodox parish. Since the day of its foundation he served as deacon there, and in December 1978 he was ordained presbyter by Metropolitan Antony of Surozh in London. Simultaneously Metropolitan Antony ordained Hypodeacon Antony du Pau deacon. Father Aleksiy received his liturgical training at the Monastery of the Dormition in Odessa; he was invited there in the summer of 1978 together with his wife, Tatiana Filippovna, and their daughter.

The choir has 17 members. It formed gradually; rehearsals started half a year before the opening of the church in 1974. Father Aleksiy's wife and daughter take an active part in the life of the church. At first the services were conducted in Church Slavonic, but later in Dutch as well. A great deal of work was done to translate liturgical texts into Dutch and to set them

to music. The church owes its improvement greatly to Deacon Antony. He painted the iconostasis as well as the main icons of the church in the old Russian icon-painting tradition. Deacon Antony knows Russian; he conducts divine services not only in Dutch but in Church Slavonic as well.

The Parish is not large. It consists apart from born Orthodox, of those of other confessions who joined our Church. Those desiring to become Orthodox attend Liturgies and All-Night Vigils for a whole year. During this period the priest holds a series of catechetical conversations with them.

In May 1981, Archbishop Pitirim of Volokolamsk accompanied by staff members of *The Journal of the Moscow Patriarchate* visited the parish while he was in Amsterdam for the Christian Television Week (see *JMP* No. 9, 1981, p. 62).

On May 16, Vladyka Pitirim officiated at All-Night Vigil in the Orthodox Church of St. Nicholas in Amsterdam, and on Sunday, May 17, he celebrated Divine Liturgy assisted by the rector, Father Aleksiy Voogd and Deacon Antony du Pau. The services were conducted in Church Slavonic and Dutch. Following the Liturgy, Archbishop Pitirim delivered a short sermon in which he conveyed the blessing of His Holiness Patriarch Pimen and Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe.

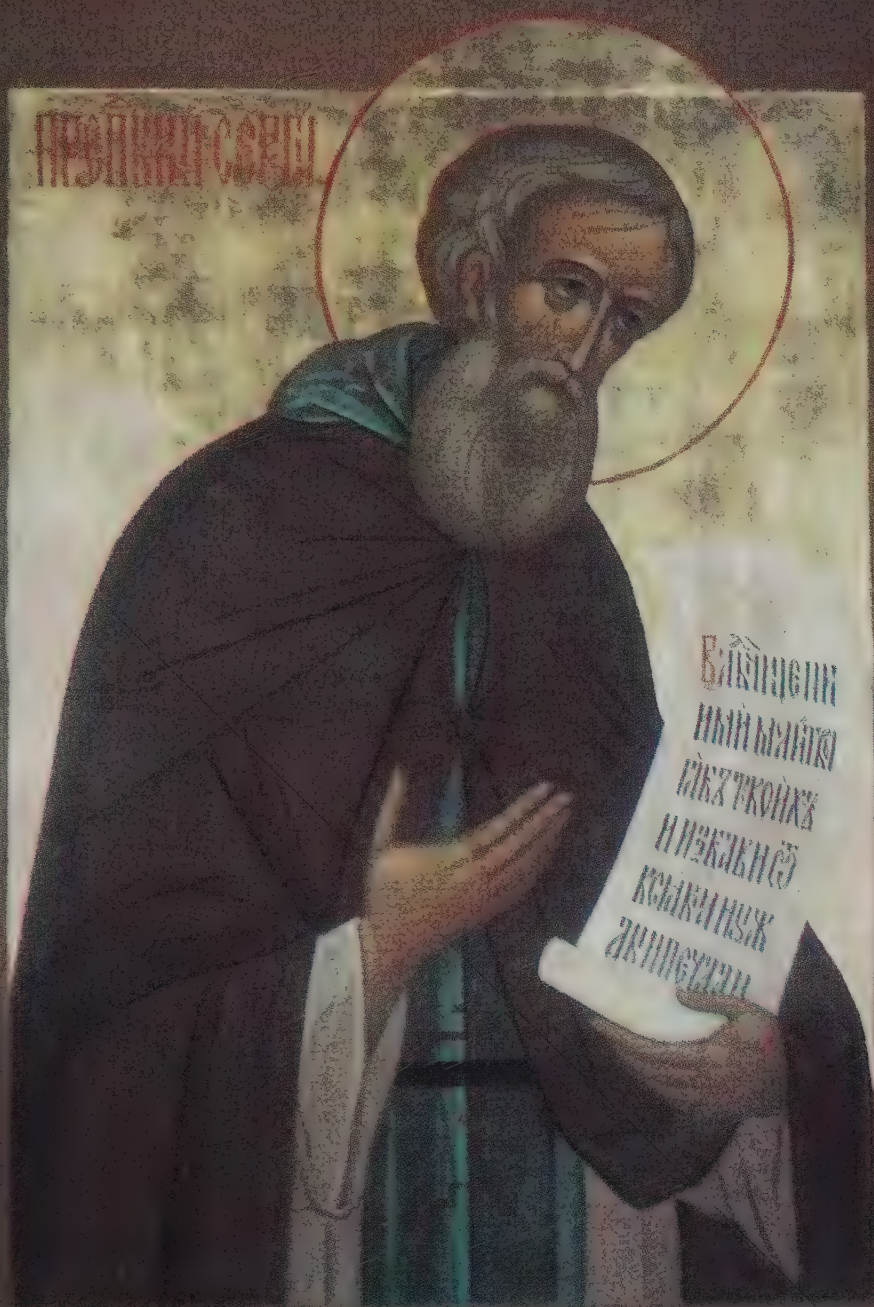
Then the Vladyka said a panikhida for Metropolitan Filaret's mother, Aleksandra, who had died on May 16, 1981.

After the service, the Russian Orthodox Church delegates conversed with the members of the Russian Orthodox parish in Amsterdam over a cup of tea.

In the evening of May 18, the parishioners saw films about the life of the Russian Orthodox Church in the new parish house.

On May 21, the eve of the Feast of the Translation of St. Nicholas' Relics, the patronal feast of the church, Archbishop Pitirim officiated at All-Night Vigil which was attended by the parishioners and members of the Russian delegation.

* The church was consecrated by Metropolitan Antony of Surozh.



ST. SERGIY OF RADONEZH

(Painting by M. N. Sokolova [Sister Iuliana])



The Primates of the Churches, members of ecclesiastical delegations and guests at the celebrations on the 1300th anniversary of Bulgaria

See p. 5





the Chapel of the Saints of Radonezh below the Dormition Cathedral of the Trinity-St. Sergiy Lavra. The father superior of the Lavra, Archimandrite Ieronim, and the brethren celebrating Divine Liturgy on July 19, 1981, when the Feast of the Synaxis of the Saints of Radonezh was marked for the first time

See p. 22



the delegation of the Roman Catholic Church of Spain — Archbishop Miguel Roca Cabanellas of Valencia and Bishop Felipe Fernandez Garcia of Avila — during the audience given by His Holiness Patriarch Pimen in Moscow on August 6, 1981



THE SYNAXIS OF THE SAINTS — ST. SERGIY'S DISCIPLES

(Icon of the Dormition Cathedral of the Trinity-St. Sergiy Lavra)

See p. 22

**OSKOW
DIOCESE**

February 7, 1981, was the 70th birthday of His Grace Archbishop Kiprian Zernov. This year is also the 70th anniversary of his hierarchal service. Mikhail Zernov was born in Moscow on January 25, 1911 (Old Style). Since he was seven years old he attended divine services in the parish church as altar boy and reader. He finished school in 1928 and worked in various organizations, and studied theology on his own.

In 1944, after passing the theological seminary examinations, he was ordained on August 15 by Metropolitan Nikolai (Yarushevich) of Podolsk and Kolomna deacon and on August 25, 1945, he was appointed Rector of the Church of the Holy Trinity in the village of Natashino. In 1945, he was appointed Rector of the Church of the Protecting Veil in Cherkizovo, Moscow, and in 1948—Rector of the Church of the Transfiguration (or of the Icon of the Mother of God "Consolation of All the Afflicted").



Archbishop Kiprian conducting divine service in the Church of the Icon of the Mother of God "Consolation of All the Afflicted" on his 70th birthday, February 7, 1981

At the same time he fulfilled other church obediences: from 1944 to 1948 he was secretary to Metropolitan Nikolai of Krutitsy and Kolomna; from 1948 to 1950—Secretary of the Economics Management of the Moscow Patriarchate; from 1950 to 1951—Chancellor of the German Diocese; in 1953 he was acting dean of the cathedral church in Berlin; from 1955 to 1956—acting head of the Russian Orthodox Mission in Jerusalem; in 1957 he was made Superintendent Dean of the First Church District of Moscow, and then—the superintendent dean of podvoryes; from 1958 to 1959 he was the Superintendent Dean of the German Diocese; in 1961—Deputy Head of the DECR.

On July 26, 1961, he was professed with the name of Kiprian in honour of St. Kiprian of Moscow the Miracle Worker of All Russia. On August 6, he was consecrated Bishop of Podolsk, Vicar of the Moscow Diocese, continuing in his post of Deputy Head of the DECR. In December of that same year he was appointed Chancellor of the Moscow Patriarchate and, in accordance with this post, permanent member of the Holy Synod. In 1964, he was made Archbishop of Berlin, Patriarchal Exarch to Central Europe. In 1966, he was superannuated and appointed the Rector of the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in Moscow.

He was awarded the Order of St. Vladimir, 1st Class, and the Order of St. Sergiy of Radonezh, 2nd Class, as well as various foreign ecclesiastical orders.

On February 6, the Church of the Icon of the Mother of God "Consolation of All the Afflicted" was crowded with worshippers. Vladyka Kiprian officiated at All-Night Vigil assisted by the local clergy. Protopresbyter Matfei Stadnyuk, secretary to His Holiness Patriarch Pimen, attended the divine service. After the Gospel lesson Father Matfei, on behalf of His Holiness the Patriarch, congratulated the archbishop and said that His Holiness evaluated highly his service in Holy Orders for over thirty years. The protopresbyter read the ukase of His Holiness Patriarch Pimen on awarding Archbishop Kiprian the Order of St. Sergiy of Radonezh, 2nd Class, and presented the Patriarch's gift—a panagia. In his response, Vladyka asked Father Matfei to convey to His Holiness his gratitude for the award and the precious gift, and for the attention His Holiness constantly accords the church, its parishioners, the clergy and rector.

In the morning of February 7, Divine Liturgy was celebrated, and afterwards there was a thanksgiving moleben.

Archpriest ALEKSIY LAGUTIN

Kiev Diocese

On January 8, 1981, the Synaxis of the Most Holy Mother of God, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, celebrated Divine Liturgy in the Kiev Convent of the Protecting Veil. During the Liturgy his Christmas message was read out. After the Dismissal, the Vladyka cordially congratulated Hegumenia Margarita, the nuns and the wor-

shippers on the Feast of the Nativity of Christ and blessed all those present.

January 9 was the Feast of Archdeacon St. Stephen, the Apostle and Protomartyr. On the eve, the Vladyka Exarch was congratulated on the Feast of the Nativity of Christ in the Cathedral of St. Vladimir. Metropolitan Filaret conducted Great Vespers. Following the reading of his Christmas message to the flock, the archpastor delivered an exhortation on the God-Man Christ. Later the deans and rectors of the churches, the hegumenias, clergymen and laymen congratulated Vladyka Filaret on the feast. In the morning, Metropolitan Filaret celebrated Divine Liturgy and said the festal moleben in the Convent of St. Florus. After the Liturgy, Vladyka Filaret sincerely congratulated Hegumenia Agnessa, all the nuns and worshippers on the Feast of Christ's Nativity and blessed all those present.

January 15 was the Feast of St. Serafim, the Miracle Worker of Sarov. Metropolitan Filaret celebrated Divine Liturgy in the Domestic Chapel of St. Philaretus the Merciful. Before the Liturgy he blessed the antimensia.

On January 18, the 34th Sunday after Pentecost, before Epiphany, the eve of the Feast of the Baptism of Our Lord, the Vladyka Exarch officiated at All-Night Vigil in the Cathedral Church of St. Vladimir. In the morning he celebrated Divine Liturgy there, during which he ordained Hypodeacon Georgiy Lesko deacon.

On January 25, the 35th Sunday after Pentecost, after Epiphany, the Vladyka consecrated (after its major repairs) the church in the town of Korsun-Shevchenkivsky, Cherkassy Region, dedicated to St. Elijah the Prophet. Then he celebrated Divine Liturgy in the newly-consecrated church. After the Divine Liturgy the Vladyka sincerely congratulated the rector and parishioners on the consecration of their church. He presented certificates of merit to the rector, Father Vasily Nepomnyashchy, the former rector of the church, Father Valeriy Getalo, and to the church council, wishing them every success in their future activities and cares for the improvement of the church.

On March 15, the 1st Sunday in Lent, the Triumph of Orthodoxy, Metropolitan Filaret celebrated Divine Liturgy in the cathedral church and ordained Deacon Valentin Goncharov presbyter. After the Liturgy the moleben for Sunday of Orthodoxy was held.

March 29 was the 3rd Sunday in Lent, the Veneration of the Holy Cross. On the eve, Metropolitan Filaret officiated in the cathedral church at All-Night Vigil with the bearing forth of the Holy Cross. The next day Vladyka Filaret concelebrated Divine Liturgy with Metropolitan Nestor of Oltenia, Metropolitan Ioannikiy of Sliven, and Archbishop Makariy of Uman. They were assisted by the cathedral clergy and Orthodox clerics, the participants in the meeting of the Working Committee of the Christian Peace Conference being held in Kiev. During the Liturgy Vladyka Filaret raised Hegumen Sergiy to the rank of archimandrite and ordained Deacon Georgiy Lesko presbyter.

After the Liturgy, Vladyka Filaret cordially greeted the participants in the meeting of the CPC Working Committee, who attended the

Liturgy. Bishop Dr. Karoly Toth, the CPC President, delivered an address in response.

On April 12, the 5th Sunday in Lent, Metropolitan Filaret celebrated Divine Liturgy in the Cathedral Church of St. Vladimir during which he ordained Deacon Mikhail Grechanyuk presbyter.

April 19 was Palm Sunday, the Feast of Entrance of Our Lord into Jerusalem. On the eve, Metropolitan Filaret officiated at All-Night Vigil in the cathedral church, and on the day of the feast itself celebrated Divine Liturgy during which he ordained Hypodeacon Nikolai Tishchenko deacon. The service ended with the moleben.

On April 23, Maundy Thursday, the Commemoration of the Last Supper, Metropolitan Filaret celebrated Divine Liturgy in the cathedral church. During the Liturgy he presented ecclesiastical awards to the clerics of the Kiev parishes on the occasion of Holy Easter.

On April 27, Easter Monday, Metropolitan Filaret celebrated Divine Liturgy with a moleben and festal procession in the Convent of the Protecting Veil. After the Dismissal, the archpastor congratulated the mother superior of the convent, Hegumenia Margarita, the nuns and the worshippers on Holy Easter.

In the evening, the Vladyka Exarch officiated at Great Vespers in the Cathedral of St. Vladimir. During the service his Easter message to the flock was read out. Metropolitan Filaret preached a sermon on the authenticity of the Resurrection of Christ the Saviour. Following which the archpastor received congratulations on Holy Easter from the clergy and laity while the choir sang Easter canticles.

May 22 was the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker. On the eve, Metropolitan Filaret officiated at All-Night Vigil with the reading of the Akathistos to St. Nicholas in the cathedral church. The Vladyka celebrated Divine Liturgy in the Convent of the Protecting Veil on the occasion of the patronal feast of the convent's cathedral church.

On May 26, the Feast of St. Makariy the Holy Martyr, Archimandrite of Kanev and Miracle Worker of Pereyaslav, Vladyka Filaret celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Cherkassy, where St. Makariy's relics are preserved. During the Liturgy, the archpastor presented ecclesiastical awards to the clerics on the occasion of Holy Easter and preached a sermon on the theme of the feast. The moleben with a procession was held and "Many Years" sung.

June 4 was the Ascension of Our Lord. On the eve, Metropolitan Filaret officiated at festal All-Night Vigil in the Church of the Ascension in Demievka, while on the day of the feast itself he celebrated Divine Liturgy in the Convent of St. Florus, on the occasion of the patronal feast of the cloister.

June 28 was the 2nd Sunday after Pentecost, of All the Saints Who Shone Forth from the Land of Russia. Metropolitan Filaret officiated on the eve at All-Night Vigil in the Cathedral of St. Vladimir and celebrated the feast-day Divine Liturgy in the village of Khmelna, Kanev District, Cherkassy Region. Vladyka Filaret consecrated the altar and



January 6, 1981. The Argentine Diocese. Bishop Lazar delivering an address in the cathedral church in Buenos Aires before the laying of the foundation stone of the new Representation of the Moscow Patriarchate

church. At the Divine Liturgy he preached a sermon on the importance of a church for Christians.

During Lent, on Holy Easter and other feasts and Sundays, Metropolitan Filaret conducted divine services and preached in the Cathedral Church of St. Vladimir in Kiev.

Argentine Diocese

On January 7, 1981, the Nativity of Christ, Bishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America, celebrated Divine Liturgy in the Cathedral of the Annunciation and read His Holiness Patriarch Pimen's Christmas Message. Then the Vladyka congratulated all those present on the Feast of the Nativity of Christ and on the New Year. Archpriest Zinoviy Palzhok was sent by Bishop Lazar to Santa Fe, on January 5-7, where he celebrated Divine Liturgy for the Russian community on Christmas Day and officiated, on the eve, at All-Night Vigil, during which he read out the messages of His Holiness Patriarch Pimen and Bishop Lazar.

On January 8, January 11 (the 33rd Sunday after Christmas), January 14 (the Circumcision of Our Lord), on the eve and on Epiphany, Vladyka Lazar conducted divine services in the cathedral church. During the services Bishop Lazar preached and called upon his flock to be true to the Orthodox Faith and their Mother Church.

* * *

Christmas Eve in the Cathedral of the Annunciation in Buenos Aires.

This year Christmas Eve in the Annunciation Cathedral was marked with special solemnity and joy, for on that day Bishop Lazar laid the foundation stone of the Representation of the Moscow Patriarchate. The following guests were invited by the Vladyka for the ceremony: Bishop Gennadios (Constantinople Church), Metropolitan Meletios (Antiochene Church), Archimandrite John Abud (Antiochene Church); Monsignor Mario Jose Serra, Vicar Bishop of Cardinal Juan Carlos Aramburu; Monsignor Claudio Celli, Secretary to the Papal Nuncio in Argentina; Dr. Roberto Bravo, Head of the Department for Non-Catholic Cults; Father Domingo Krpan, a lecturer at the theological faculty of the Catholic seminary; Maria Luna, President of the Apostolate of St. Vladimir, and others. After All-Night Vigil, Bishop Lazar and the cathedral clergy held the Moleben for the Beginning of Work, asking for God's blessing and help in establishing the representation and reconstructing the church. The Office for the Foundation was read in the presence of the guests. The building site was aspersed by Bishop Lazar, the appropriate prayer read and the foundation stone laid.

Then the Vladyka invited the guests to the reception hall, decorated with a Christmas tree, to partake of the traditional *kutiya*. The members of the choir, under the direction of Vera Pavlovna Palzhok, had rehearsed a one-act play called: "Small Bells Ringing". The characters are the *kolyadniki* (carollers), the choir, and the Three Kings (Magi). All the players were

costumed. Then the Christmas carols were sung by the choir. The distinguished guests wished the Vladyka Merry Christmas and thanked him for his invitation. Indefatigable Santa Claus distributed gifts in the 30° heat of the southern summer.

This was how the parishioners of the Cathedral of the Annunciation of the Moscow Patriarchate in Argentina marked Christmas Eve.

Archpriest ZINOVY PALZHOK

Berlin Diocese

*Easter in the Central European
Exarchate.*

During the Holy Week of 1981, Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe, conducted services in the Cathedral Church of the Resurrection in West Berlin. On April 26, 1981, on Easter Night, Vladyka Melkhisedek officiated at Paschal Matins (before which he led the festal procession), then he celebrated Divine Liturgy. At the end of Matins the Vladyka read the Paschal Oration by St. John Chrysostom.

During the Liturgy, Archbishop Melkhisedek bestowed a palitsa upon Archpriest Sergiy Taurit, an Easter award from His Holiness Patriarch Pimen. Archpriest Nikolai Petrov read out the ukase of His Holiness Patriarch Pimen of Moscow and All Russia on awarding Archpriest Sergiy Polozhensky the Order of St. Sergiy of Radonezh, 3rd Class. Archdeacon Serafim Kiscio received a patriarchal certificate of merit for his 50th birthday. Archbishop Melkhisedek presented the awards and warmly congratulated the recipients.

That same day, after solemn Paschal Vespers, the ecclesiarch of the cathedral in Western Berlin, Archpriest Nikolai Petrov, read the Easter Message of the Patriarchal Exarch Archbishop Melkhisedek, then, on behalf of the clergy and parishioners of the cathedral, he congratulated their archpastor on Holy Easter and presented him with a red paschal egg.

On Easter Monday the Vladyka Exarch celebrated Divine Liturgy in the Church of Sts. Constantine and Helena, Equal to the Apostles, in Tegel. At the Lesser Entrance, he bestowed an ornamented cross upon the rector, Archpriest Mikhail Divakov, on the occasion of Holy Easter.

On Easter Wednesday, Vladyka Melkhisedek conducted a service in the Church of St. Sergiy of Radonezh at the Exarchate. He was assisted by the Superintendent Dean of the Dusseldorf Diocese, Archimandrite Longin.

That same day Archbishop Melkhisedek delivered an address to the Holy Synod of the Evangelical Church in Berlin-Brandenburg, congratulating the newly-elected bishop, Dr. Gotfried Fork, on his lofty ministry, and expressed his hope, that the good traditions of fraternal relations which have been established between the Evangelical Church of the GDR and the Russian Orthodox Church in the course of the ecumenical cooperation would continue to develop for the common weal. The Vladyka pointed out that on the part of the Evangelical Church these friendly traditions

were developed and strengthened under the wise guidance of the Chairman of the Federation of Evangelical Churches in the GDR, Bishop Dr. Albrecht Schönherr, an experienced leader in promoting Christian unity.

On April 28, Archbishop Melkhisedek gave an Easter reception which was attended by the following distinguished guests: Bishop Gerhard Schaffran of Dresden and Meissen, Chairman of the Berlin Conference of Bishops; Bishop Albrecht Schönherr, Chairman of the Federation of Evangelical Churches in the GDR; bishops of the Land Churches—Werner Krusche of Magdeburg; Werner Laich of Eisenach; Heinrich Rathke of Meklenburg; Eberhard Nato, Church President of Dessau; Bishop Johannes Hempel of Saxony; Bishop Joachim Wolschadt of Gerlitz, as well as Klaus Gisi, State Secretary for Church Affairs of the GDR Government; Gerald Götting, Chairman of the Christian Democratic Union; Rudi Belmann, Head of the Department for Church Affairs of the Central Committee of the SUPG; representatives of the USSR Embassy in the GDR; H. E. Hans Möller, Ambassador of the Kingdom of Denmark; the representative of the Head of the Permanent Representation of the FRG to the GDR, Hans Peter Helbek, and representatives of various denominations.

Congratulating the guests on Holy Easter, Vladyka Melkhisedek reminded them of their Christian duty to be active fighters for the triumph of peace which is the basic good in life. "We should always remember," Archbishop Melkhisedek said, that *God hath called us to peace* (1 Cor. 7. 15), to serve one another. The Vladyka said that in his Easter Message His Holiness Patriarch Pimen, the Primate of the Russian Orthodox Church, appeals to Christians saying: "Beloved, let us all together with God's help, earn the fruit of the Spirit—love and peace (Gal. 5. 22). Armed with this indestructible spiritual power, let us together with other men of good will, withstand the revival of the cold war... Let us condemn the madness of ... increasing nuclear weapons, the inhumanity of the racial and cultural policy of superiority and enrichment..." (JMB No. 4, 1981, p. 2).

Bishop Werner Krusche and Bishop Gerhard Schaffran of Dresden made speeches in reply. They thanked the Patriarchal Exarch for the festive reception and for the fact that the Russian Orthodox Church always maintains fraternal relations with other Churches.

On May 3, the 2nd Sunday after Easter, on St. Thomas the Apostle, the patronal feast of one of the side-chapels of the Cathedral of the Resurrection in West Berlin, Archbishop Melkhisedek celebrated Divine Liturgy and led the festal procession assisted by the cathedral clergy. Following the singing of "Many Years" the Vladyka delivered an exhortation in which he expounded the profound meaning and importance of the Resurrection of Christ. Then he congratulated the parishioners on their patronal feast.

By preserving carefully in their hearts faith and joy in the Risen Lord, the clergy and laity of the Berlin Diocese, faithful to the

other Church and her Primate, His Holiness Patriarch Pimen, proclaim the peace and joy of the Risen Christ, our Saviour.

Archpriest NIKOLAI PETROV

Patriarchal Parishes Canada

On December 10, 1980, Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, arrived in Edmonton from New York. He was joyously welcomed at the airport by the clerics and numerous laymen. That same day, Vladyka Irinei met in his residence members of the clergy and the Bishop's Council and several parishioners of the Patriarchal Parishes in Canada. During the meeting they discussed the forthcoming celebration of the patronal feast of St. Barbara the Great Martyr. They decided to celebrate the feast on Sunday, December 14 and on December 17 (the feast day itself).

On December 14, the 29th Sunday after Pentecost, and on the eve, Bishop Irinei conducted divine services in the Cathedral of St. Barbara in Edmonton which was crowded with worshippers. The Vladyka was assisted by all the clerics of the Patriarchal Parishes. After the Liturgy, a festal moleben was held and "Many Years" sung.

The divine service and the banquet that followed were attended by the representative of the provincial government, Mr. W. A. R. Barri, general director of the commission on the preparations for the 75th anniversary of the Alberta Province, which was marked in 1980. Mr. Bill Yurko, MP, representing the Edmonton Progressive-Conservative Association in the Parliament, came from Ottawa to participate in the festivities. Numerous parishioners attended the banquet. The guests delivered speeches of welcome. Bishop Irinei greeted the assembled guests.

That same day, the meeting of the Bishop's Council was held in the Cathedral of St. Barbara. The participants in the meeting summed up the results of 1980 and discussed their future work. The representatives of almost all the Patriarchal Parishes participated actively in the meeting. The day was sunny and warm, and the meeting was attended even by the representatives of such a distant parish as that of the Spirit River in the North. The clerics shared their impressions and spoke about life in their parishes. Bishop Irinei thanked the clerics for their zeal in fulfilling their pastoral duties. The Vladyka also pointed out with gratitude the zealous efforts of the parishioners for the good of their churches. He called upon the participants in the meeting to continue bringing devoted children of the Mother Orthodox Church.

On December 20, Saturday, Bishop Irinei, assisted by the clergy of the Patriarchal Parishes in Canada, administered Holy Unction to Archimandrite Germogen Cherkashin in the chapel of an Edmonton hospital. After Holy Unction Archimandrite Germogen received Holy Communion.

That same day, in the evening, Bishop Irinei ended the Sunday All-Night Vigil in the Cathedral of St. Barbara.

On December 21, the 30th Sunday after Pentecost, Bishop Irinei celebrated Divine

Liturgy in the Church of the Ascension of Our Lord in Skaro. Archpriest Nikanor Shimko, the rector, delivered the address of greeting.

On January 1, 1981, Bishop Irinei attended Divine Liturgy in the Cathedral of St. Barbara. After the Liturgy, the Vladyka conducted the New Year Moleben and preached a sermon on the coming year.

On January 4, the Sunday before Christmas, of the Holy Fathers, Vladyka Irinei celebrated Divine Liturgy in the Church of the Nativity of St. John the Baptist in Chipman. Before the Liturgy, the Vladyka blessed the new icons for the iconostasis. The rector of the church, Archpriest Nikanor Shimko, welcomed the archpastor. In his reply, Vladyka Irinei wished the parishioners Merry Christmas and called upon them to be always faithful children of the Russian Orthodox Church.

After the Liturgy, the parishioners gave a reception in honour of the Vladyka in the parish hall.

On January 6, Christmas Eve, Bishop Irinei attended the divine service in the Cathedral of St. Barbara. For the Feast of the Nativity of Christ, Bishop Irinei arrived in the parish of Nisku, where he officiated at All-Night Vigil, assisted by the rector, Archpriest Petr Vlodek, in the Church of the Nativity of the Blessed Virgin. That same evening, he officiated at All-Night Vigil in St. Barbara Cathedral before a great number of worshippers.

On January 7, the Feast of the Nativity of Christ, Bishop Irinei celebrated Divine Liturgy in the Cathedral of St. Barbara. He was assisted by the dean of the cathedral, Archpriest John Margitich, and Archimandrite Dmitry Shchur. At the end of the Liturgy, the Vladyka warmly congratulated all the worshippers on the feast and invoked God's blessing upon them. A television film was shot during the Liturgy in the cathedral, and in the evening it was shown on the Canadian TV. After the Liturgy the church choir and the worshippers sang Christmas carols beautifully in Ukrainian and English.

On January 9, the Feast of St. Stephen the Protomartyr and Archdeacon, the Vladyka attended the Divine Liturgy in the cathedral. After the Liturgy, Bishop Irinei gave a festal reception in his residence. It was attended by the clergy and parishioners of the Patriarchal Parishes in Canada. In the evening of the same day, Bishop Irinei visited the parish of Nisku, where the women's club gave their annual banquet. The Vladyka cordially congratulated the members of the women's club on Christmas and thanked them for their zealous efforts for the good of their parish.

On January 11, the Sunday after Christmas, Bishop Irinei celebrated Divine Liturgy in the Cathedral of St. Barbara. In the evening of the same day, Bishop Irinei, accompanied by Archpriest Petr Vlodek, visited the parish of Nisku where a Christmas party was organized in the parish hall. The parish children gave a Christmas concert, after which they were given toys and other presents.

On January 14, the Circumcision of Our Lord, the Feast of St. Basil the Great, Bishop Irinei celebrated Divine Liturgy in the Church

of St. Elijah in Pakan. The Vladyka was assisted by Archpriest Arseniy Melnik and Archpriest Petr Vlodek, the bishop's secretary. That same day Bishop Irinei visited Smoky Lake, where he met the Rector of the Church of the Holy Trinity, Archpriest Arseniy Melnik.

On January 18, the 34th Sunday after Pentecost, as well as on January 19, Holy Epiphany and January 20, the Synaxis of St. John the Baptist and Forerunner of Our Lord, Bishop Irinei conducted divine services in the Cathedral of St. Barbara. On the eve of Epiphany and on the day of the feast itself, the Vladyka officiated at the Great Blessing of the Waters in the presence of numerous worshippers.

At all the divine services, Bishop Irinei always preached sermons and blessed the worshippers.

On January 23, Bishop Irinei flew from Edmonton to New York.

Dnepropetrovsk Diocese

On November 8, 1980, the Feast of St. Demetrius of Thessalonica, the Great Martyr and Miracle Worker, Archbishop Leontiy of Simferopol and the Crimea, Administrator of the Dnepropetrovsk Diocese, celebrated Divine Liturgy in the Church of the Exaltation of the Holy Cross in the town of Nikopol, Dnepropetrovsk Region.

After the Liturgy, Vladyka Leontiy conducted the festal moleben with the reading of the Akathistos to St. Demetrius, then he preached a sermon and presented a patriarchal award—the Order of St. Sergiy of Radonezh, 3rd Class—to the rector, Archpriest Georgiy Radchenko, Superintendent Dean of the Dnepropetrovsk Diocese.

Father Georgiy conveyed his gratitude for the award to His Holiness Patriarch Pimen, and cordially thanked the archpastor for his attention and paternal care.

On Christmas Eve and on the Feast of the Nativity of Christ, January 6 and 7, 1981, Archbishop Leontiy conducted divine services in the Cathedral Church of the Holy Trinity in Dnepropetrovsk.

On January 8, the second day of Christmas, Archbishop Leontiy celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Kulebivka, Dnepropetrovsk. The Vladyka was welcomed by the dean, Archpriest Andrei Shilin, and the worshippers. Vladyka Leontiy read the Christmas message of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and congratulated the worshippers on the great feast. The believers gave filial thanks to their archpastor for his prayers.

On January 9, Archbishop Leontiy attended Divine Liturgy in the Church of the Ascension in Krivoi Rog. The Liturgy was celebrated by Archbishop Nikodim of Kharkov and Bogodukhov.

The churchwarden and numerous worshippers welcomed the archpastors with bread and salt, and with lighted candles. Within the church the archpastors were greeted by the rector, Archpriest Konstantin Ogienko and the local clergy. The choir sang prayerfully. After the

Liturgy, Archbishop Leontiy congratulated the worshippers on the Great Feast of Christ's Nativity, and thanked Vladyka Nikodim for the Eucharistic Prayer. In his response Archbishop Nikodim offered thanks to the Newly Born Divine Infant for the spiritual joy of the common prayer granted to him. He also expressed his profound thanks to Vladyka Leontiy for the chance to visit one of the diocesan communities, thanked the rector for his attention and love. Vladyka Nikodim proffered to the worshippers the holy cross and kiss. The choir and the people glorified Christ the Divine Infant by singing Christmas carol.

Ivano-Frankovsk Diocese

On September 21, 1980, the believers of the old town of Otynya, Kolomyia District, marked the patronal feast of their church—the Nativity of the Blessed Virgin.

Archbishop Iosif of Ivano-Frankovsk and Kolomyia arrived for the celebrations. The Vladyka was welcomed with bread and salt by the Superintendent Dean of the Kolomyia Diocese. The rector, Archpriest Miroslav Koshin, delivered an address of greeting. During Divine Liturgy, at the Lesser Entrance, Vladyka Iosif bestowed a mitre (patriarchal award) upon Archpriest Miroslav, on the occasion of Holy Easter. After the Gospel lesson, Archpriest Dimitriy Valikhnovsky, Superintendent Dean of the Ivano-Frankovsk Diocese, preached a sermon. At the end of the service, Archbishop Iosif delivered a sermon. The Vladyka called upon the believers to pray fervently and serve loyally their beloved Motherland, in order to increase the might of their country with the honest labour and devote their strength to the cause of peace.

Archpriest Miroslav thanked the Vladyka warmly for his prayers, blessing, and kind words of admonition.

On February 1, 1981, the 36th Sunday after Pentecost, Vladyka Iosif celebrated Divine Liturgy in the cathedral church, during which he ordained Deacon Lev Nastashinsky presbyter.

On the feasts of the Nativity of Christ, the Circumcision of Our Lord and Epiphany, Archbishop Iosif celebrated Divine Liturgy and officiated, on the eve, at All-Night Vigil in the cathedral church.



The Church of St. Lazarus in the town of Lyudskovo



The iconostasis of the Church of St. Lazarus in Lyudinovo

Kaluga Diocese

During the night of February 17, 1976 in Lyudinovo, Kaluga Region.

The believers of the town and the neighbouring villages were very unhappy at the loss of the church. The loss, however, drew them closer together spiritually and they decided to restore the church. The council sent a petition for the restoration to ecclesiastical and secular authorities and the permission was granted. The belfry and the lodge (two rooms divided by an arch) standing by the entrance to the cemetery were not damaged and so it was decided to annex a brick building on their eastern side. The parishioners themselves took an active part in the building work.

From October 30, 1978, divine services were conducted regularly in the re-furnished lodge. After much effort, in late 1980, the church, which fully answers the parishioners' requirements, was completed. An oak iconostasis was installed, as well as icons in large cases brought from the village church of Roshcha.

The church was consecrated on Sunday, December 28, 1980, by Archbishop Nikon of Kaluga and Borovsk assisted by the diocesan priests who had arrived for the occasion.

After consecrating the church, the Vladyka celebrated Divine Liturgy and then delivered an exhortation. He thanked the parishioners for their labour and asked them to love and preserve their church. The archpastor said that the special mercy of God towards them all could be seen in the building of the church, it was not only the fruit of their labour, the fruit of their humble prayers offered to God by each as well.

Then the rector of the church, Archbishop Aleksandr Bzhezitsky, thanked the Vladyka on behalf of the parishioners for his constant care of the church and begged him not to leave the parish without his archpastoral prayers. He also thanked all his flock for their labour and financial support. He stressed that though the believers had lost their church nearly five years ago, they had not lost their hope and faith, and proved it by their deeds.

The festivity ended with the singing of "Many Years" to the Primate of our Holy Church — His Holiness Patriarch Pimen.

* * *

On December 30, 1980, a meeting was held of the members of the clergy and church councils of the Kaluga Diocese and the representatives of laity and clergy of the Old Believers and Baptists of the city of Kaluga.

F. P. Ryabov, the representative of the Council for Religious Affairs in the Kaluga Diocese, read the paper: "The USSR Constitution on Freedom of Conscience".

A representative of the Znanie Society gave a lecture on the international situation.

In conclusion, citations for active participation in peacemaking of the Kaluga Regional Peace Committee were presented. Among the recipients were Archbishop Nikon of Kaluga and Borovsk; Archpriest Vadim Krasnotsvetov, Rector of the Dormition Church in the town of Maloyaroslavets; members of the diocesan church councils — of the Cathedral Church of St. George, of the St. Nicholas Church in Kaluga; of the churches in Lyudinovo, Medyn and Maloyaroslavets, in the village of Spas-Zagorie.

In his address of thanks Archbishop Nikon emphasized that every war brings great misfor-



Metropolitan Filaret of Kiev, Archbishop Antoniyy of Chernigov, Archbishop Nikodim of Kharkov, Bishop Damaskin of Poltava during Divine Liturgy in the Kharkov Cathedral of the Annunciation on Easter Tuesday, 1981, Archbishop Nikodim's 60th birthday

tune. He also said that he had lived through the Leningrad blockade and prayed the Lord that none of us would ever hear of or see the horrors of war again. The Vladyka called on all those present to work indefatigably in the cause of establishing blessed peace on earth.

Archbishop NIKON

Kazan Diocese

On July 6, 1980, the 6th Sunday after Pentecost, Bishop Panteleimon of Kazan and the Mari celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral Church of St. Nicholas in Kazan. During the Liturgy, at the Lesser Entrance, the Vladyka bestowed an ornamented cross (patriarchal award) upon the 87-year-old Archpriest Ioann Akimov of the Church of the Transfiguration in the village of Bilyar-Ozero, on the occasion of the 50th anniversary of his service in Holy Orders.

On July 13, the 7th Sunday after Pentecost, Bishop Panteleimon celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral of St. Nicholas in Kazan. During the Liturgy Hypodeacon Petr Ilyin was ordained deacon to serve in the Church of St. John the Baptist in the village of Kosteneyevo.

On September 7, the 15th Sunday after Pentecost, Bishop Panteleimon ordained, during Divine Liturgy in the St. Nicholas Cathedral, Hypodeacon Leonid Nikolaev deacon to serve in the Prayerhouse of St. Nicholas in the town of Volzhsk, Mari ASSR.

On September 9, the Feast of St. Pimen the Great, after the Liturgy, Bishop Panteleimon, assisted by the cathedral clergy, conducted a thanksgiving moleben in the Cathedral of St.

Nicholas on the occasion of His Holiness Patriarch Pimen's name-day. "Many Years" was sung after the Dismissal.

On October 12, the 20th Sunday after Pentecost, Bishop Panteleimon, during Divine Liturgy in the Cathedral of St. Nicholas, ordained Deacon Sergiy Safronov presbyter to serve in the Church of St. John the Baptist in the village of Kosteneyevo.

On October 14, the Feast of the Protecting Veil of the Mother of God, Bishop Panteleimon celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Church of the Protecting Veil in Kazan. On October 30, the Vladyka ordained, during the Liturgy in the same church, Deacon Leonid Nikolaev presbyter to serve in the Church of the Kazan Icon of the Mother of God in the village of Nurmy Mari ASSR.

On November 9, the 24th Sunday after Pentecost, Bishop Panteleimon celebrated Divine Liturgy and officiated at All-Night Vigil on the eve, in the Cathedral of St. Nicholas in Kazan. During the Liturgy the Vladyka ordained Hypodeacon Igor Epifanov deacon to serve in the cemetery Church of the Orthodox Princes St. Feodor and His Sons, Sts. David and Konstantin of Yaroslavl, in the city of Kazan.

Kharkov Diocese

The paschal joy of the Kharkov believers was enhanced throughout the year by the arrival on Easter Tuesday of distinguished guests: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine Archbishop Antoniyy of Chernigov and Nezhin, and Bishop Damaskin of Poltava and Kremenchug. They came to express their fraternal

1 congratulations to the archpastor of the Kharkov flock, Archbishop Nikodim, on his 60th birthday and share the paschal joy with him. That same day, the visiting hierarchs consecrated Divine Liturgy with Archbishop Nikodim in the Cathedral of the Annunciation assisted by the local clergy.

At the end of the Liturgy, Metropolitan Filaret presented, on behalf of His Holiness Patriarch Pimen, the Order of St. Sergiy of Radonezh, 2nd Class, and the patriarchal message addressed to Archbishop Nikodim.

Your Grace, I cordially greet and congratulate you on your 60th birthday.

I invoke the Lord's blessing upon your archpastoral ministry, which you have been fulfilling for twenty years for the good of our Holy Church, our Motherland and the flock entrusted to you.

On the day of your birth we considered it a great joy to award you the Order of St. Sergiy of Radonezh, 2nd Class, which expresses our high esteem of your archpastoral labour.

With prayerful wishes for good health and strength in continuing your beneficial archpastoral service of the Holy Church and with love to the Lord.

PIMEN, Patriarch of Moscow and All Russia
April 3, 1981

In his congratulatory address the Vladyka archbishop said among other things: "You, dear Vladyka, have been serving since youth the Holy Church of Christ zealously and wholeheartedly; first, as a novice at the Monastery of St. John the Divine in Bukovina, then as the Head of the Russian Orthodox Mission in the Holy City of Jerusalem, subsequently as Bishop of Kosma and Galich, Bishop of Argentina and North America, Exarch to Central and South America, and finally as Archbishop of Kharkov and Bogodukhov, where you are still fulfilling your archpastoral ministry.

"Wherever the Supreme Church Authority placed you, you fulfilled your obedience with great joy and as becomes a pastor of the Church of Christ and a devoted son of his people...". In conclusion Vladyka Filaret, addressing all the archbishops, said that it gave him great happiness to share the paschal joy with the believers of Kharkov and to congratulate Vladyka Nikodim. Metropolitan Filaret wished Vladyka Nikodim to continue, with the same strength of faith, with the same zeal and archpastoral concern, to promote the good estate of the Church of Christ, the cause of lasting peace on earth, and to contribute for many more years to fraternal mutual understanding among nations. Then the congratulations from V. A. Kuroev, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, were read out.

The greetings of Metropolitan Aleksiy of Tallinn and Estonia, the Chancellor of the Moscow Patriarchate, and other hierarchs, clerics and laymen were conveyed to the Vladyka as well.

In response to the heartfelt congratulations Archbishop Nikodim expressed his cordial gratitude to all those who had marked his birthday, especially to Vladyka Filaret, whom he asked to convey to His Holiness Patriarch Pimen his filial gratitude for his lofty attention in bestowing upon him the order. He asked that the Patri-

arch be assured that he would continue to serve with love the Church of Christ and his native country and to promote peace on earth and fellowship of peoples.

On the occasion of his 60th birthday, Archbishop Nikodim was presented with the certificate of merit of the Soviet Peace Fund Board. The archbishop was also congratulated by the representatives of the Presidium of the Regional Peace Committee, and the office of the Kharkov Regional Commission for Assistance to the Peace Fund.

During the dinner that followed, Archbishop Nikodim was congratulated by V. D. Berezanets, the representative of the Council for Religious Affairs of the USSR Council of Ministers in the Kharkov Region, who also greeted warmly the guests of honour.

Archpriest NIKOLAI LIPKO

Kirov Diocese On October 5, 1980, the 19th Sunday after Pentecost, Bishop Khrisanf of Kirov and Slobodskoi, during Divine Liturgy in the Cathedral Church of St. Serafim in Kirov, ordained Reader Nikolai Andreyev deacon to serve in the Church of the Annunciation in the village of Lalsk.

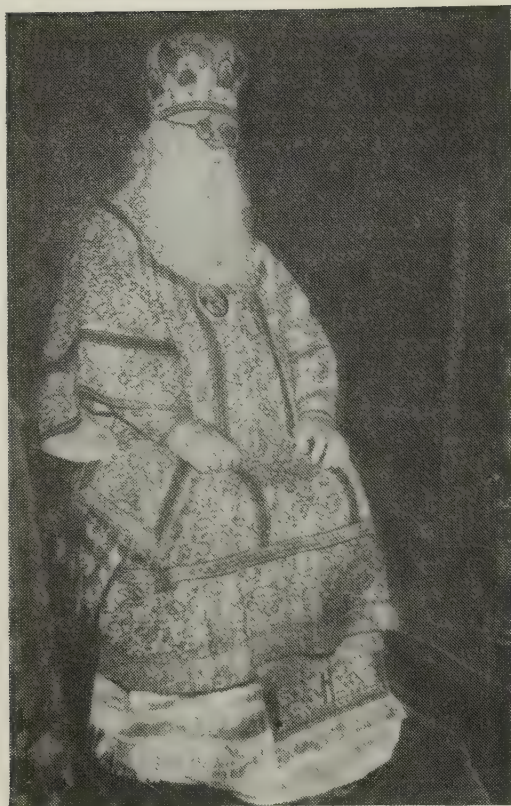
On October 26, Bishop Khrisanf visited the Church of the Holy Trinity in the village of Kotinino, where there is a side-chapel dedicated to the Iberian Icon of the Mother of God and celebrated Divine Liturgy there. At the Lesser Entrance, the rector, Father Aleksandr Konovalov, was raised, with the blessing of His Holiness Patriarch Pimen, to the rank of archpriest by Bishop Khrisanf.

During Divine Liturgy in the cathedral church, on November 23, the 26th Sunday after Pentecost, Vladyka Khrisanf, ordained Reader Nikolai Motovilov deacon to serve in the Church of the Dormition in the town of Nolinsk.

On December 19, the Feast of St. Nicholas the Miracle Worker, Bishop Khrisanf celebrated Divine Liturgy in the Church of St. Nicholas in the town of Kotelnich. During the Liturgy he delivered a sermon on the life and virtues of the saint, and called upon the believers to imitate his meekness and humbleness in their life.

Kishinev Diocese The 15th anniversary of Archbishop Ionafan of Kishinev and Moldavia's archpastoral service was marked on November 28, 1980, in the Kishinev Cathedral Church of St. Theodore the Tyro. Archbishop Ionafan, assisted by the clergy of the cathedral church, city and parishes, celebrated Divine Liturgy. The Liturgy was followed by a thanksgiving moleben, which was said by numerous clerics, who had arrived from various parts of Moldavia to pray together with their archpastor. At the end of the moleben "Many Years" was sung in honour of Archbishop Ionafan.

Then the dean of the cathedral church, Archpriest Mina Palikhovich on behalf of the clergy, church council and the parishioners cordially congratulated the Vladyka. He told all those present how, on November 28, 1965, His Holiness Patriarch Aleksiy with other hierarchs had consecrated Archimandrite Ionafan Bishop of Tegel in the Refectory Church



Archbishop Kassian of Kostroma and Galich

of St. Sergiy at the Trinity-St. Sergiy Lavra (see *JMP* No. 1, 1966, pp. 6-10). Archpriest Vasilii Petraki, Secretary of the Kishinev Diocesan Administration, read the address of greeting on behalf of the clergy and the believers of the Diocese of Kishinev and Moldavia.

In his response, Vladyka Ionafan thanked all those present for their fervent prayers and the speakers, for their heartfelt words of greeting. Archbishop Ionafan thanked the Lord for granting him the mercy to labour together with the chosen servants of the Holy Church of Christ.

Archpriest PETR BUBURUZ

Kostroma Diocese

March 26, 1981, was the 20th anniversary of Archbishop Kassian of Kostroma and Galich's hierarchal service. The celebration of the anniversary, with the Vladyka's blessing, was timed to coincide with the Kostroma Feast of the Feodorovskaya Icon of the Mother of God on March 27.

On the eve, Vladyka Kassian officiated at All-Night Vigil in the Cathedral Church of the Resurrection in Kostroma. The Vladyka congratulated the clerics and worshippers on the feast, and asked them to pray for his health and salvation.

On the next day, 30 clerics and numerous pious worshippers arrived from various parishes of the Kostroma Diocese to participate in the Divine Liturgy. The Liturgy was accom-

panied with the singing of two choirs—the right one, under the direction of N. I. Baranov, the cathedral precentor, and the left one, under the direction of Sister Feofania, psalm-reader. After the Communion Vespers, Protodeacon Ioann Sazonov of the cathedral preached a sermon.

Before the solemn thanksgiving moleben, Archbishop Kassian delivered an exhortation in which he called on the clergy and worshippers to close the feast with a fervent prayer to the Mother of God, that She might not leave us on the path to salvation. After the Dismissal, the dean of the cathedral church, Archpriest Iliya Shcherban, on behalf of the diocesan clergy, and the churchwarden, N. F. Saveliev, on behalf of the church council and the parishioners, and the Rector of the Kostroma Church of St. John Chrysostom, Archpriest K. Ilchevsky, on behalf of the flock of his parish, thanked their archpastor for his zealous paternal care of the flock of the Kostroma Diocese, which the Vladyka had been administering for 17 years.

Many congratulatory telegrams addressed to the Vladyka arrived, among them from His Holiness Patriarch Pimen of Moscow and All Russia, His Holiness and Beatitude Patriarch Catholicos Iliya II of Georgia, Metropolitans—Aleksiy of Tallinn and Estonia, Yuvenaliy of Krutitsy and Kolomna, Leonid of Riga and Latvia; Archbishops—Pitirim of Volokolamsk, Pimen of Saratov and Volgograd, Platon of Sverdlovsk and Kurgan; Bishops—Antoniy of Stavropol and Baku, Ambrosiy of Ivanovo and Kineshma, and Archimandrite Sergiy Tsiokl. Vladyka Kassian's confessor, as well as from numerous clerics and laymen of the Kostroma, Yaroslavl and other dioceses.

A. LISITSYNA, Secretary of the Kostroma Diocesan Administration

Kursk Diocese

On October 31, 1980, the Kursk Diocese solemnly marked the 60th anniversary of service in Holy Orders of the oldest cleric of the diocese, the Rector of the Church of St. Nicholas in the village of Rakitnoe, Belgorod Region, Archimandrite Serafim Tyapochkin.

The clergy of Kursk, Belgorod and other dioceses arrived to honour prayerfully the anniversary of the pastor-starets. Archbishops Khrizostom of Kursk and Belgorod led the festivities.

After a thanksgiving moleben, Vladyka Khrizostom addressed Father Serafim and all the participants in the festivities with heartfelt and cordial words. He spoke about the loftiness of pastoral service and about the ministry of Father Serafim.

Archimandrite Serafim has received many Church awards. In 1974, he was awarded the second ornamented cross, in 1977—the Order of St. Vladimir, 3rd Class; and in 1980—the Order of St. Sergiy of Radonezh, 3rd Class, which His Holiness Patriarch Pimen bestowed upon Archimandrite Serafim on the occasion of his 60th anniversary of his ordination.

Tears filled Father Serafim's eyes when he thanked Vladyka Khrizostom and all the participants in the festivities for their attentio-



Archpriest Yuriy Vanchitsky
(third from the right)

On December 19, 1980, the patronal feast of the church of St. Nicholas, the oldest in Lvov, the parishioners prayerfully marked the three jubilees of their rector, Archpriest Yuriy (Georgiy) Vanchitsky: it was his 75th birthday, the 50th anniversary of his service in Holy Orders, and the 30th anniversary as Rector of the Church of St. Nicholas.

Divine Liturgy on the day of the feast was celebrated by the superintendent dean of the Lvov city churches, Archpriest Vladimir Romanuk, assisted by the clerics of the diocese.

After the Gospel reading, Archpriest V. Romanchuk preached a sermon on Christian living following the example of St. Nicholas's life. At the end of the Liturgy, he congratulated Father Yuriy on his jubilees and presented him with Patriarch Pimen's award—certificate of merit; then he read the message of congratulation from Metropolitan Nikolai of Lvov and Ternopol.

Archpriest I. Mironyuk delivered an address of greeting. He spoke about the life of Father Yuriy. In the 1920s, when still a grammar-school boy, Yuriy used to attend the Lvov Church of St. Nicholas, which was neither crowded nor prosperous at the time. Divine Providence ordained that in 1951 Father Yuriy could be translated from a rural parish to this church to serve as its rector.

After World War II as a young, vigorous priest, Father Yuriy Vanchitsky, in his 15th year of service in Holy Orders, was one of the

first to join without any hesitation the Initiating Group on the Reunion of the Greek Catholic Church with the Russian Orthodox Church and took an active part in it.

Father Yuriy knew well the history of his people which was closely linked with Orthodoxy through the centuries. He loved his people and wished it happiness and well-being. Therefore he tried to be of the greatest benefit for the Initiating Group; he called on other clerics to follow his example and join in. In recognition of Father Yuriy's merits in the matter of preparation for the reunion, he was elected the secretary of the historic Lvov Council of 1946, which returned the Greek Catholics to the faith of their forefathers.

In 1950, Archbishop Makariy (Oksiyuk, † 1961) of Lvov and Ternopol appointed Father Yuriy Rector of the Church of St. Nicholas.

Archpriest Yu. Vanchitsky, with the energy characteristic of him, worked much for the improvement of Church life in the Diocese of Lvov and Ternopol. He was the superintendent dean of the Lvov city and regional churches.

At the end of his sermon, Archpriest I. Mironyuk presented Father Yuriy with a chased icon, "Prayer of the Cup", and Archpriest M. Maksimovich presented with a carved altar cross.

Archpriest Yuriy Vanchitsky cordially thanked them all for their congratulations. He said that he would give the icon and the cross presented to him to the Church of St. Nicholas.

The celebration ended with the moleben to St. Nicholas and the singing of "Many Years" to Father Yuriy.

Archpriest IOANN MIRONYUK

Minsk Diocese

On September 28, 1980, the Sunday after the Exaltation of the Holy Cross, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, celebrated Divine Liturgy in the Church of the Protecting Veil in the town of Molodechno assisted by the clergy of the Molodechno Deanery. According to custom, the archpastor was welcomed with bread and salt by the members of the church council and the parishioners. Archpriest Avenir Bilev, the rector of the church and superintendent dean of the Church district, delivered an address of greeting. After the Gospel lesson, Metropolitan Filaret preached a sermon on the festal theme. During the Liturgy, Metropolitan Filaret ordained Aleksei Mikhlyuk deacon to serve in the Church of the Holy Trinity in the village of Ozamichi, Brest Region.

On October 1, Metropolitan Filaret visited the Zhirovitzy Monastery of the Holy Dormition, where he met Bishop Afanasiy, the father superior, Archimandrite Konstantin, and the monks as well. In the evening the Vladyka attended the service in the Dormition Cathedral and on the following day, Divine Liturgy. After a fraternal repast, Metropolitan Filaret conversed with the brethren. In his capacity as the holy archimandrite of the monastery, he blessed Hieromonk Stefan Korzun to be the superintendent dean of the monastery and wished him God's help in his new obedience.

In October 1980, pilgrims from France, Wes-

tern Berlin, Czechoslovakia and Japan visited the Minsk Diocese.

The guests learned about Church life in Byelorussia. They attended a divine service in the Cathedral of the Holy Spirit in Minsk, and visited the Church of St. Aleksandr Nevsky at the military cemetery of the city. The pilgrims were deeply impressed with their visit to the Monastery of the Dormition in Zhirovitsy. They considered the monastery as one of the most beautiful places in Byelorussia, where peace, love and tranquillity prevailed. "If we get another chance to come to the Soviet Union," they wrote in the Visitors' Book, "we shall ask the administration of the Patriarchate to give us an opportunity to visit Byelorussia first of all and to spend a longer time in the Zhirovitsy Monastery."

On October 12, the 20th Sunday after Pentecost, Metropolitan Filaret concelebrated Divine Liturgy in the Cathedral Church of the Holy Spirit in Minsk with Bishop Nikolai of Mozhaisk, Dean of the Patriarchal Podorye in Tokyo. Bishop Titus Nakamachi, Head of the Anglican Church in Japan, and a group of pilgrims from the Orthodox Church in Japan attended the divine service, during which Metropolitan Filaret ordained Deacon Nikolai Bykov presbyter to serve in the Church of St. Antony in the village of Kossovo, Brest Region.

On the eve of the Feast of the Protecting Veil of the Most Holy Mother of God, Metropolitan Filaret officiated at All-Night Vigil in the Church of the Protecting Veil in Baranovich, and on the day of the feast, the Vladyka concelebrated Divine Liturgy in the Cathedral of the Holy Spirit with Bishop Nikolai of Mozhaisk.

After the service Metropolitan Filaret and Bishop Nikolai exchanged addresses of greeting.

During Divine Liturgy of the 25th Sunday after Pentecost, November 16, in the Church of the Resurrection in Borisov, Metropolitan Filaret ordained Pyotr Babich deacon to serve in the Church of the Transfiguration in the village of Terebun, Brest Region.

On December 14, the Feast of St. Philaretus the Merciful, Metropolitan Filaret and Bishop Afanasy of Pinsk concelebrated Divine Liturgy and officiated, on the eve, at All-Night Vigil in the Cathedral of the Holy Spirit in Minsk. After the moleben and singing of "Many Years", Vladyka Afanasy read out the address of greeting to Metropolitan Filaret on the occasion of his name-day on behalf of the clergy, monks and laity of the Minsk Diocese. Vladyka Filaret cordially thanked all those present for their congratulations and good wishes.

On December 17, the Feast of St. Barbara the Great Martyr, Metropolitan Filaret celebrated Divine Liturgy and officiated at All-Night Vigil on the eve, in the cathedral church, whose northern side-chapel is dedicated to this great martyr.

December 19, the Feast of St. Nicholas the Miracle Worker, was the 200th anniversary of the founding of the St. Nicholas Cathedral in the town of Novogrudok, Grodno Region.

Metropolitan Filaret arrived in the cathedral

on the day of the feast, in order to mark prayerfully the occasion. Numerous worshippers attended the divine service. The Vladyka preached a sermon and congratulated the parishioners and the clerics on the 200th anniversary of the cathedral.

The Vladyka noted the zealous activities of Archpriest Petr Volynets, the dean of the cathedral, as well as those of the churchwarden and the treasurer. He presented them with archpastoral certificates of merit. To mark the occasion His Eminence gave an icon of St. Nicholas the Miracle Worker to the cathedral. During Divine Liturgy, Vladyka Filaret ordained Deacon Anatoliy Kolyada presbyter to serve in the Church of St. Nicholas in the village of Kalinovoe, Vitebsk Region.

On December 21, the 30th Sunday after Pentecost, Metropolitan Filaret celebrated Divine Liturgy and officiated, on the eve, at All-Night Vigil in the Church of St. Nicholas in Gomel, which was repaired in 1980 with his blessing. Before All-Night Vigil, numerous worshippers welcomed the Vladyka with bread and salt as well as flowers. In his address of greeting, the rector, Archpriest Vasilii Kopychko, said how happy the parishioners were at meeting their archpastor. At the end of the All-Night Vigil, Metropolitan Filaret preached a sermon about the church being the treasurehouse of God's grace. He also spoke about St. Nicholas, the patron saint of this church. At Liturgy the Vladyka delivered a sermon on the theme of the Gospel lesson. He presented patriarchal awards for Holy Easter, and praised the efforts of the rector, members of the church council and all who had worked for the good of the church, and presented them with certificates of merit. On behalf of the clergy and all the parishioners the rector of the church thanked Vladyka Filaret for his love, attention and care. After the service the archpastor blessed all those present.

In the Church of St. Nicholas of the Zhirovitsy Monastery, on December 30, after the evening service, Metropolitan Filaret heard the Great Schema Vows of Mother Sergiya Dubrovskaya, Superintendent Dean of the Convent of the Nativity of the Blessed Virgin and named her Serafima.

On December 31, the Vladyka attended Divine Liturgy in the Church of St. Nicholas of the Dormition Monastery. After the fraternal repast Metropolitan Filaret met the pilgrims from Paris, who had arrived that day.

On other feasts and Sundays, Metropolitan Filaret conducted services in the Minsk cathedral church, often with Bishop Afanasy of Pinsk. In the cathedral and parish churches Vladyka Filaret invariably preached sermons and blessed the clerics and worshippers.

Odessa Diocese

On August 2, 1980, the Feast of St. Elijah the Prophet, in the Cathedral of St. Elijah, a moleben with the blessing of water was held before the icon of St. Elijah, then Divine Liturgy was celebrated by Metropolitan Sergiy of Odessa and Kherson. During the Liturgy, Metropolitan Sergiy ordained a student of the Odessa Theological Seminary Deacon Vasilii Melnichuk, presbyter, and Reader Andrei Grigoruk, of the Church of the Nativity of the Blessed Virgin in the village of Kras



Metropolitan Sergiy of Odessa and Kherson conducting a moleben with the blessing of water after the Liturgy in the Convent of the Nativity of the Blessed Virgin (of St. Michael) in the village of Aleksandrovka, Odessa Region, on September 21, 1980, the patronal feast of the convent

Derkul, Stanichno-Luganskoe District, Voronezh Region, deacon.

After the moleben to St. Elijah the Prophet, Vladyka-Sergiy preached a homily. He spoke about the mission of the prophets whom the Lord sent to announce His will to the people, and particularly about the acts of that great defender of the Faith in the True God, St. Elijah the Prophet.

On September 21, the Sunday before the Exaltation of the Holy Cross, the Feast of the Nativity of the Blessed Virgin, Metropolitan Sergiy conducted divine services in the Convent of the Nativity of the Blessed Virgin (of St. Michael) in the village of Aleksandrovka, Bolgrad District, Odessa Region.

The Vladyka arrived in the convent on Friday, September 19. Hegumenia Alevtina together with nuns and clerics—Hegumen Nikon, Hieromonk Ioannikiy and Hierodeacon Sergiy—welcomed their archpastor with bread and salt to the ringing of bells and the singing of the hirmos "Lead of 'It Is Meet'" and the troparion to the church. Metropolitan Sergiy proceeded to the Church of the Nativity of the Blessed Virgin accompanied by the Dean of the Odessa Cathedral Church, Archpriest Simeon Bozhok and Archdeacon Anatoliy Shapoval. In the church he blessed all those present. Then, to the singing of the troparion to St. Michael the Archangel, the archpastor went to the Church of St. Michael the Archangel, the second convent church. He blessed the church and the nuns' cells, which he recently repaired.

On the eve of the patronal feast, Vladyka Sergiy attended Divine Liturgy in the Church of St. Michael the Archangel, and then he conducted a general panikhida at the convent's cemetery followed by the lity for Archbishop Da-

niil, who had lived in the convent in retirement and was later buried there.

In the evening of that same day, Metropolitan Sergiy officiated at All-Night Vigil in the Church of St. Michael the Archangel. The convent's choir under the direction of Sister Ariadna sang prayerfully. They performed some canticles according to the Rule in the Slavonic, Moldavian and Gagauz languages. At the end of the All-Night Vigil, after the First Hour, Vladyka Sergiy delivered a sermon. He congratulated all those present on the patronal feast and emphasized its significance for the nuns of the convent, who are living under the protection of the Most Holy Mother of God.

On the Feast of the Nativity of the Blessed Virgin, Vladyka Sergiy celebrated Divine Liturgy in the Church of St. Michael the Archangel. During the Liturgy, the Vladyka raised Hieromonk Ioannikiy to the rank of hegumen and ordained Deacon Varfolomei Bloschitsa presbyter and Georgiy Koshevko, a student of the Odessa Theological Seminary, deacon.

At the end of the Liturgy, the Vladyka preached a sermon, in which he spoke about the significant date for all our people—the 600th anniversary of the victory on Kulikovo plain. Then he read the message of His Holiness Patriarch Pimen and the Holy Synod devoted to the anniversary. The festal service ended with the singing of "Eternal Memory" to the leaders and warriors who had perished for their Motherland on the battlefield. "Many Years" was sung to our God-protected country, its powers and warriors.

The Divine Liturgy was followed, to the ringing of bells, by a procession, through the convent grounds. A moleben with the blessing of water was held before the Church of the Holy Mother of God. A great number of worshippers,

who had arrived for the feast from neighbouring villages, were present.

That same day, Vladyka Sergiy attended an evening service in the Transfiguration Cathedral in the town of Bolgrad. He read the Akathistos to the Mother of God and delivered an exhortation, congratulated the worshippers on the Feast of the Nativity of the Blessed Virgin, Who had revealed to the world the purity of Her soul and the holiness of Her life which was greater than that of the Angels, and Who had served the Mystery of the Incarnation of the Son of God.

On December 19, the Feast of St. Nicholas the Miracle Worker, Metropolitan Sergiy visited the Church of St. Nicholas in the village of Shabo, Odessa Region. The Vladyka celebrated Divine Liturgy and ordained students of the Odessa Theological Seminary—Deacon Ioann Redko presbyter and Bogdan Nemish deacon. After the Liturgy, a moleben to St. Nicholas was said. Vladyka Sergiy delivered a sermon on the veneration and prayerful intercession of St. Nicholas the Miracle Worker. Then Metropolitan Sergiy congratulated the rector of the church on his name-day. He presented him with a prosphora and awarded him an archpastoral certificate of merit. The father rector addressed heartfelt words of filial gratitude to the archpastor in response.

Sumy Diocese

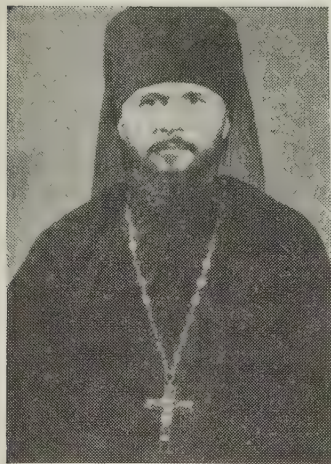
On August 19, 1980, the Feast of the Transfiguration of Our Lord, Archbishop Antony of Chernigov and Nezhin, Administrator of the Sumy Diocese, celebrated Divine Liturgy and officiated at All-Night Vigil on the eve, in the cathedral church of Sumy. During the Liturgy the Vladyka ordained Deacon Ioann Legach presbyter.

On October 22, the Feast of the Korsun Icon of the Mother of God, and on the eve, Archbishop Antony conducted divine services in the cathedral church, where this deeply revered icon is preserved. At the lauds, Vladyka Antony blessed the worshippers with the miraculous icon and then he anointed them with holy oil. At the invitation of Archbishop Antony, Bishop Damaskin of Poltava and Kremenchuk arrived for the celebrations.

Archbishop Antony and Bishop Damaskin celebrated Divine Liturgy, during which Vladyka Damaskin ordained Reader Iliya Lushpenko deacon. After the Liturgy the archpastors exchanged greetings.

On November 11, the Tuesday of the 25th week after Pentecost, Archbishop Antony celebrated Divine Liturgy in the Church of St. Anastasia in the town of Glukhov and ordained Deacon Iliya Lushpenko presbyter, and Reader Georgiy Kuvshinovskiy—deacon.

IN MEMORIAM



Schema-Archimandrite **Isaakiy** (secular name Ivan Vasilievich Motyl) passed away on February 6, 1981, after a long and serious illness in the 57th year of his life.

He was born on December 1, 1924, in the village of Berezniki, Svalyava District, Transcarpathia. He finished a seven-year school, and in September 1948 entered the novitiate at the Holy Trinity Skete of the Monastery of St. Nicholas. On May 17, 1950, he was professed by the father superior of the monastery, Archimandrite Maffei, with the name

of Isaakiy in honour of St. Isaacus of Dalmatia. In 1951, Archbishop Makariy (Oksiyuk) of Lvov and Ternopol, translated him to the Dormition Lavra, and on May 24 of that same year he was ordained hierodeacon. In 1956, Hierodeacon Isaakiy graduated from the Moscow Theological Seminary and Archbishop Makariy (Daev) of Mozhaisk ordained him presbyter to serve in the Tula Diocese.

In 1978, at the request of His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, and by the ukase of His Holiness Patriarch Pimen and the Holy Synod of the Russian Orthodox Church, he was placed at the disposal of His Beatitude and appointed Rector of the Dormition Church on Olšany, Prague, where he worthily fulfilled his ecclesiastical obedience for two years, but serious illness sapped his strength to such an extent that he was forced to terminate his pastoral service in Czechoslovakia. Father Isaakiy was sent to the Mukachevo Diocese and appointed confessor to the Convent of St. Nicholas in Mukachevo, where he served till his death.

Father Isaakiy was carefully preparing for the end of his life. Not so long before his death, on February 4, 1981, he took the

Great Schema Vows, keeping his former name of Isaakiy. Bishop Savva heard his vows; his sponsor for the Great Schema was Hegumen Evfimiy, his brother and co-servant in the Skete of the Holy Trinity.

Two days later Schema-Archimandrite Isaakiy died peacefully.

On March 9, Bishop Savva celebrated Divine Liturgy in the convent church, assisted by the clerics who had arrived to bid farewell to their brother and servant, then he led the funeral service according to the monastic order.

Schema-Archimandrite Isaakiy was buried in the cemetery of Berezniki—his native village.

Father Isaakiy was deeply devoted to the Church of God, was noted for his zealous observance of the grandeur of church and diligent conduct of divine services. His assiduousness won the parishioners' sincere love, while the Supreme Church Authority presented him with various awards.

Here, on earth, the hearts of his co-servants, brothers and flock are filled with fond memories of Father Isaakiy. As we pray for him in the words of the hymn: "In Thy Kingdom, remember, O Lord, Thy servant

Bishop SAVVA

SERMONS

The Protecting Veil of the Queen of Heaven

In the Name of the Father, and of the Son, and of the Holy Spirit!

"Rejoice, our Joy, protect us from all evil with Thy blessed Omophorion!"

The thousand-year-old Feast of the Protecting Veil commemorates the occasion when the Most Holy Mother of God defended the Orthodox Christians of Constantinople from extermination by the Saracens.

As they prayed with the suffering people in the Vlahernae Church in Constantinople, where the Most Pure robe of the Mother of God was preserved, the Blessed Andrew, the Fool-in-Christ, and his disciple, Epiphanius, saw with their spiritual sight the Theotokos surrounded by the Holy Angels. She was praying to Her Beloved Son, our Lord Jesus Christ, to intercede for the faithful, and spread over the worshippers Her Pure Omophorion as a sign of protection from the enemy.

Inspired by the wonderful vision, the residents of Constantinople courageously took up arms against the numerically superior Saracens and drove them away from the city.

In commemoration of this event the Church established the feast of the Protecting Veil of the Mother of God.

The faithful of Russia, the perceivers and preservers of the Orthodox Faith, lovingly accepted the Feast of the Protecting Veil of the Most Pure Virgin Mary, because this feast expresses the essence of our faith and hope in the help of grace of the Theotokos.

The Holy Church believes and confesses that the merciful intercession of the Most Pure Theotokos protects and shields the faithful from all temporal

evil and eternal perdition. The Holy Tradition of Christ's Church recounts instances of the revelation of the Mother of God's all-powerful help and mercy to all who pray for the protection of Her Veil with faith and hope.

Brothers and sisters, in the temple or at home, in joy or sorrow, we offer our heartfelt prayers to the Mother of God Who hears us and "speedily delivers us from every need and sorrow".

Sometimes even fervent prayers go unheeded because, from sinful partiality for the vanities and transient things of life, we ask, unawares, the Mother of God for things which are detrimental to the soul which may lead it away from the Eternal Beatific Life. *Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts* (Jas. 4. 3). Sometimes we only pray fervently to God and the Holy Theotokos when God forbids us and prevents us from sinning further. Recall what the blind man in the Gospel, who was healed by our Lord, said about his Healer: *Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth* (Jn. 9. 31).

Those who lead a righteous and pious life feel by faith the all-powerful Protecting Veil of the Mother of God. May it help us, too, to attain salvation. Let us cry from our soul to the Most Holy and Pure Virgin: "Rejoice, our Joy, protect us from all evil with Thy glorious Omophorion!" Amen.

Archpriest IOANN SOROKIN

Unity of the Churches Triumphant and Militant

In the Name of the Father, and of the Son, and of the Holy Spirit!

Brothers and sisters, today, on the Parental Saturday before the Feast of St. Demetrius, just as on other days when we commemorate the dead, we feel with greater intensity, at divine

service, the link between the living and our relatives and dear ones who have departed for Life Eternal and for whom we pray.

Here on earth, brothers and sisters, we make up the Church Militant so cal-

led because she is constantly struggling against *spiritual wickedness* (Eph. 6. 12), against all evil in our life. The Church on earth is ordained to save men from bondage to evil, to sin. To the Church in Heaven, the Triumphant, belong all who have gone to the Kingdom of Goodness and Love, having overcome evil.

The members of the Church Militant and the righteous in the Church Triumphant—all the Christians—constitute the One, Indivisible, Universal Church whose Head is our Lord Jesus Christ. The Church Triumphant condescends to us and fills our hearts with love and joy. In the churches the saints send us, through their icons, the grace of the Church Triumphant. Christ the Saviour Himself is with us in the Sacrament of the Eucharist. In Him we are all one, the living and the dead. For Him we are all alive; death is but a threshold by crossing which the soul stands face to face with God. *For he is not a God of the dead, but of the living; for all live unto him* (Lk. 20. 38), witnesses the Gospel.

One who believed sincerely on earth,

who fulfilled God's Word, did good and loved, becomes in Life Eternal a partaker of everlasting joy, becomes a sorrow of the Church Triumphant. But one who lived on earth in sin cannot enter the joy of Heaven; he is cast into the outer darkness. The Holy Church is given the great power, through prayer and especially the Sacrament of the Eucharist, to deliver the souls of the dead from their terrible fate.

The Orthodox Prayer Book has special prayers for the dead and one should not miss them in following the morning and evening prayer rule. The dead, our relatives and dear ones, who have attained the joy of being with the Lord in the Kingdom of Glory, in answer to our prayers help us, and we feel their living presence and assistance.

Brothers and sisters, let us pray more frequently for the repose of the soul of the dead; accomplish in their memory good works after the example of the saints, so that we, too, may enter the Kingdom of Heaven. Amen.

MIKHAIL KHALYUTOV,
first-year student at the MTA

The Feast of St. Sergiy of Radonezh

In the Name of the Father, and of the Son, and of the Holy Spirit!

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation (Heb. 13. 7), this is a commandment of the Apostle. Today we are fulfilling it by commemorating our teacher, St. Sergiy of Radonezh, who preached the Word of our Lord not only by word of mouth but by his whole life. We solemnly commemorate the day when this great servant of God departed this life, who was lovingly called by our people the Hegumen of the Land of Russia. Metropolitan Filaret of Moscow says that to remember our teachers without emulating their faith is like seeds without fruit and sowing without harvest.

What was St. Sergiy's faith like?

The faith he received as a youth he increased a hundredfold. Faith led him to the wilderness and strengthened him to bear the difficulties of a hermit's life. Subsequently faith nurtured in him paternal love for his brethren and for all

who came to him. It lit in his soul a lamp of love for his Motherland, suffering under the Mongol-Tatar yoke. In those days when depression and despair overwhelmed the people, the steadfast faith in the Lord's mercy of the great Abba Sergiy spiritually fortified the hearts of the Russian people and reconciled the warring princes thereby consolidating the Russian state. The saint blessed Grand Duke Dimitriy of Moscow to go to battle against the Golden Horde and foretold victory over the enemy.

The life of St. Sergiy is a great example of self-sacrificing service of God and men. And today, just as when he lived on earth, St. Sergiy teaches all who turn to him active faith.

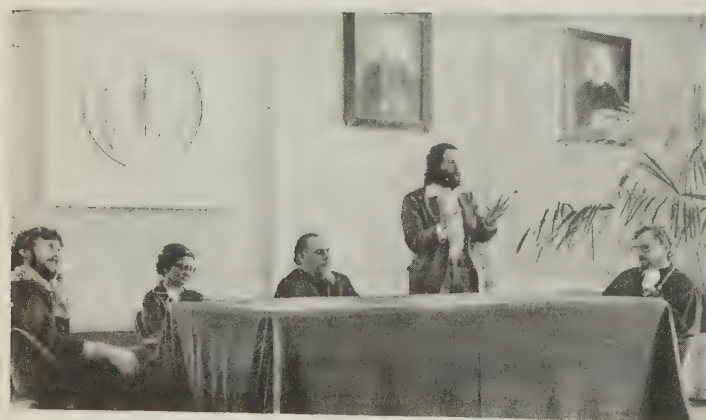
Bowing before his holy relics, let us ask him to multiply our faith, so that like him we, too, may be filled with love for God, our neighbour, and our Motherland. Amen.

Hegumen MARK LOZINSKY



The shrine of St. Sergiy in the Holy Trinity Cathedral of the Trinity-St. Sergiy Lavra

See p. 22



Meeting of the regional secretaries of the Youth Working Group. Leningrad, March 28 — April 5, 1981. Above: Ecumenical prayer before the opening of the sessions; in the centre: at one of the sessions; below: meeting of the participants in the meeting with the students of the Leningrad Theological Academy and Seminary

See p. 76

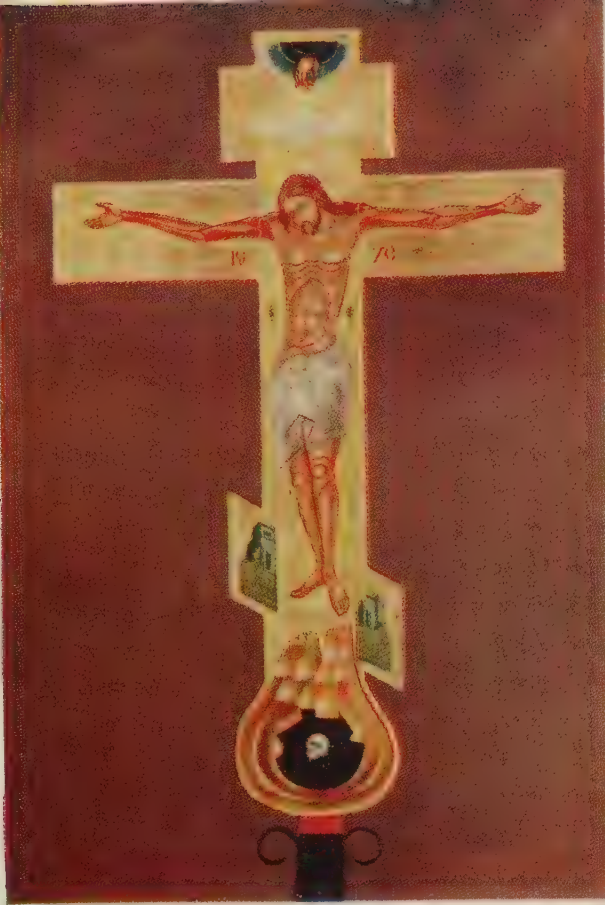
THE RUSSIAN ORTHODOX CHURCH OF ST. NICHOLAS
IN AMSTERDAM



above: the sanctuary, below: the iconostasis. The icons of the iconostasis were painted by
Deacon Antony du Pau
See p. 32



ORTHODOX CHURCH
OF ST. NICHOLAS
IN AMSTERDAM



Icons painted by Deacon Antony du Pau of the Church of St. Nicholas in Amsterdam — The Crucifixion of Our Lord Jesus Christ; The Annunciation of the Blessed Virgin; St. George the Victorious (it is also called "St. George's Miracle with the Dragon"). Below, right: entrance to the church

PEACE MOVEMENT

CHURCH FOR SOCIETY

the Session of the Soviet Committee for European Security and Cooperation

The Soviet Committee for European Security and Cooperation held its meeting on July 30, 1981, in Moscow. A report on the 6th anniversary of the European Conference on Security and Cooperation, and on the actual tasks the committee was delivered by its chairman, A. P. Shitikov, Chairman of the Soviet of the Union of the Supreme Soviet of the USSR.

In the course of the discussions the participants considered with deep satisfaction the main report, expressed in full support of the peace-loving foreign policy of the Soviet Union and called upon all who cherish lasting peace and security on our continent to

double their efforts to avert the danger of a nuclear war, to achieve a real turn from increasing tension to strengthened security and cooperation in accordance with the Helsinki Final Act.

The meeting elected Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, a member of the Soviet Committee for European Security and Cooperation. Among the participants in the meeting were its member Metropolitan Yuvenaliy of Krutitsy and Kolomna and A. S. Buevsky, Executive Secretary of the Department of External Church Relations.

Demise of B. N. Polevoi

The Chairman of the Soviet Peace Fund, outstanding Soviet writer and public figure, Boris Nikolaevich Polevoi (Polevov), died on July 12, 1981, after long and serious illness in his 74th year of life.

His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan

Aleksiy of Tallinn and Estonia, a board member of the Peace Fund; and Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, sent telegrams of condolence to the Vice-Chairman of the Soviet Peace Fund Board, V. P. Maslin.

Metropolitan Sergiy of Odessa and Kherson Awarded

At the recommendation of the Soviet Peace Committee, Metropolitan Sergiy of Odessa and Kherson was decorated with the Commemorative Jubilee Medal of the World Peace Council for his life-making over many years. In his messages, sermons and addresses, His Eminence Metropolitan Sergiy always admonishes his flock to love ardently their Motherland, speaks of the necessity for a Christian of combining in his life the observance of all the rules of Christian Faith with the fulfilment of civic duties, urges them to serve the just and noble cause of peace always and everywhere. Following Christian customs, Vladyka Sergiy blesses the com-

munities to donate to the Peace Fund.

Metropolitan Sergiy enjoys authority and respect in the field of international relations. His Eminence is well known to the international public as a champion of peace, brotherhood, inter-Christian cooperation and unity, establishment of friendly and just relations among nations. The Presidium of the World Peace Council conferred upon Metropolitan Sergiy its Commemorative Jubilee Medal "to mark the 30th anniversary of the World Peace Council and in appreciation of the devoted participation in the work to consolidate peace and friendship among nations".



Metropolitan Sergiy presented with the WPC Commemorative Jubilee Medal

On July 9, 1981, a solemn meeting of the representatives of the clergy and laity of the Odessa Diocese was held in the assembly hall of the Odessa Theological Seminary during which the World Peace Council's medal was ceremonially presented to Metropolitan Sergiy. Present at the meeting were Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; all the superintendent deans of the diocese; staff members of the diocesan administration; rectors and chairmen of the councils of the churches of Odessa; Archimandrite Vadim Sem-yashko, Father Superior of the Odessa Monastery of the Dormition; Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary; teachers and students of the seminary; a group of Ethiopian students of the Leningrad Theological Academy, spending their vacation in Odessa; and representatives of the ecclesiastical public of the diocese.

Representatives of the public of the Hero-City of Odessa headed by the writer, I. P. Gaidaenko, Chairman of the Odessa Regional Peace Committee, arrived to present the award. At the meeting were also V. V. Konovalov, representative of the Council for Reli-

gious Affairs of the Ukrainian SSR, Council of Ministers in the Odessa Region; I. P. Vodyakov, deputy representative of the council; representatives of the Odessa Regional Branch of the Ukrainian Society for the Protection of Historical and Cultural Monuments.

In his opening speech the rector of the seminary, Archpriest Aleksandr Kravchenko spoke about the peacemaking of the Russian Orthodox Church, especially its manifestation in the Odessa Diocese. Then I. P. Gaidaenko lectured on the tense international situation. He noted the great contribution made by the Odessa Diocese, headed by Metropolitan Sergiy, to the world peace movement, to the struggle for disarmament and the establishment of just relations among nations. "It is for this that the Soviet Peace Committee is deeply grateful and thankful to you, Your Eminence. You are one of the first to be presented with a citation and a jubilee medal of the World Peace Council."

On behalf of the city public, V. V. Konovalov warmly congratulated the recipient, and noted yet another aspect of Vladyka Sergiy's versatile service—his active participation in the work to replenish the fund for the preservation

historical and cultural monuments. He presented the letter of commendation of the Presiding Board of the Odessa Regional Branch of the Ukrainian Society for the Protection of Historical and Cultural Monuments to Metropolitan Sergiy.

In response, the recipient thanked the Soviet Peace Committee and the Odessa Regional Branch of the Ukrainian Society for the Protection of Monuments for their attention and high assessment of his labours. "This award may be considered as presented to all the labourers of our Odessa Diocese, who, under my guidance, carry out their ecclesio-patriotic service, and who, being devoted members of the Church, are good and exemplary citizens of our great Motherland". Metropolitan Sergiy regards highly the peace initiatives set forth in the Appeal of the USSR Supreme Soviet to Parliaments and Peoples of the World, indicating the necessity for peaceful coexistence of peoples who belong to different political systems and of resolving controver-

sial questions by means of peaceful negotiations.

Archpriest Aleksandr Kravchenko on behalf of the clergy, teachers and students of the Odessa Theological Seminary, monks and nuns, and the pious believers of the diocese congratulated Metropolitan Sergiy upon receiving the high award of the World Peace Council and wished him further success in ecclesio-patriotic activity and peacemaking.

That same day a reception was given in honour of the occasion in the metropolitan's chambers at the Dormition Monastery. All the speakers at the reception cordially congratulated Metropolitan Sergiy upon receiving the high award, wished him good health, further blessed success in peacemaking, in his archpastoral ministry to the glory of God, for the good of the Church and our beloved Motherland; they also expressed their readiness to continue their service to the cause of maintaining peace and establishing good, just and fraternal relations among nations.

I. I. BONDARENKO

A Meeting of the Clergy of the Khmelnytsky Diocese

A meeting of the clergy of the Khmelnytsky Diocese dedicated to the issue of peace and the peacemaking of the diocesan clergy was held in the city of Khmelnytsky on June 19, 1981, under the chairmanship of Bishop Agangel of Vinnitsa and Bratslav, Administrator of the Khmelnytsky Diocese. The presidium included Bishop Agangel; I. T. Bubyakov, representative of the Council for Religious Affairs of the Council of Ministers of the Ukrainian SSR in the Khmelnytsky Region; F. Vesny, Executive Secretary of the Khmelnytsky Regional Commission for Assistance to the Soviet Peace Movement; Archpriest Feodor Polishchuk, Secretary of the Khmelnytsky Diocesan Administration; superintendent deans: Archpriests—Faddei Kot, Nikolai Selsky, Lavrentiy Koblya and Nikolai Chabanovsky.

In his opening speech, Bishop Agangel said: "Esteemed fathers and brothers, honoured members of this meeting dedicated to peacemaking,

I greet you with all my heart and in your persons the pious clergy of the Khmelnytsky Diocese as well as representatives of the government and of the public of our city; my greetings to all of you and my thanks for your unanimous response to my invitation. I thank you all and I am confident that you have all come here with a sincere readiness to consider jointly the problem of our participation in and assistance to the cause of strengthening world peace.

"Peace is the most precious word of our day. This word symbolizes all that is best in the life of mankind. Without peace there is no hope for the well-being and happiness of mankind. Peace alone can ensure the flourishing of man's creativity and his labour victories in all spheres of life. Not for nothing do the best representatives of the human race devote all their energies to the attainment of this blessing. Right before our eyes, millions and millions of people throughout the world

are rallying to the banner of peace, striving to strengthen friendship among nations and states and to stave off the frightful spectre of another world war.

"The ranks of peace champions are growing day by day and their number is very large indeed.

"Peace and peacemaking are a commandment of the Gospel, and for a Christian to refrain from the struggle for peace means to neglect the Gospel behests and ignore the commandment of Christ the Saviour Himself.

"Peace is rooted in the world above: in the Divine Economy for man's salvation. For this reason the Son of God came into the world, to reconcile us with our Heavenly Father as St. Paul writes: *Now hath he reconciled... all things unto himself... by the cross, having slain the enmity thereby* (Col. 1. 21, 20; Eph. 2. 16).

"The Son of God was made flesh not only to make peace Himself, but to urge us to do likewise, calling peacemakers by the lofty name of *the children of God* (Mt. 5. 9).

"The longed-for goal of our day, peace, will remain so until the establishment of universal peace on earth, when in the words of the Prophet Isaiah, *men shall beat their swords into plowshares, and their spears into pruninghooks* (24). And every one of us must work to hasten the advent of this blessed peace.

"Peace is the behest of 20 million Soviet people—our fathers, brothers, mothers and sisters, who died in the Great Patriotic War.

"They gave their lives for the freedom and independence of our Motherland. They are no longer with us, but they are always in our hearts, in our glorious historic victory. Today we bow our heads to the sacred memory of those who did not return from that war, who shed their blood for human happiness, for the happy future of our country. May their memory live for ever.

"We, who are struggling for world peace, bear a great and sacred responsibility before future generations. We must work steadily and persistently to expand our ranks, to explain to the misled, the undecided, the indifferent, to people who are under the influence

of Western propaganda, the perilous nature of their stand, alert them to the true state of affairs in the world, place hope and confidence in their tired hearts.

"Lofty and noble is the historic mission entrusted to us and it calls for tireless and persistent effort on our part.

"We note with satisfaction that the labour achievements of our people are inspired and motivated not by the need to struggle for survival, not by fear of want or by greed, but by a conscientious desire for the common weal. Among our people this desire is not confined to one's own home, one's own family, or even one's own nation, but extends to all nations, to the whole world.

"Our concern for man, for social welfare, for the good of the nation and of all humanity is manifested in building and improving cities, in transforming Nature, in health care measures, the assistance to the fraternal people of other countries, in compassion for the wronged nations and in giving relief to the starving people in the oppressed countries.

"The struggle for peace, social progress and social justice is the core of the Soviet foreign policy.

"The Soviet Union stands in the forefront of the world peace movement.

"Our delegates to the United Nations are upholding persistently and courageously the right of the people to peace, demanding general disarmament, the banning of nuclear and bacteriological weapons, that an end be put to military conflicts, and that international disputes be resolved by peaceful means.

"It is heartening to realize that our multi-national country is united in its desire for peace. This desire fills our thoughts and our feelings, it sustains and stirs the soul of our great country. The desire for peace inspires its creative labour and this inspiration gives birth to amazing achievements in all the spheres of public and social life.

"The Russian Orthodox Church, being loyal to the principles of ecclesiastical peacemaking and of the public movement for universal peace, continues

tes as best as she can to the common use of peace. She unswervingly shared supports the will of our Soviet people with her prayers and blessings, with her participation in the peace movement and with her moral influence. "Our Church is always ready to cooperate with all men and organizations opposing war in their peace efforts which must stem the flood of infernal inventions designed to annihilate people."

"'Honour and glory to the courageous warriors,' wrote the Blessed Augustine, 'who endure fatigue and danger to defeat the unruly enemy and establish peace in their land. But more praiseworthy is the avoidance of war through negotiations than slaying men in glory battle. It is more praiseworthy to secure peace and keep it through amiable agreements than to impose peace by military means' (St. Augustine, Letter 229. 2).

"Since the birth of the international peace movement in February 1949, the Russian Orthodox Church has been instantly participating in its work through her prominent representatives.

"The Russian Orthodox Church has supported', His Holiness Patriarch Pimen of Moscow and All Russia pointed out, 'the peace-loving policy of the Soviet Union with every means in her power and her voice is heard through the medium of her representatives who speak out at various international and inter-Church forums for peace and security. She supports the Soviet Peace Fund by contributing all she can, seeing in this an opportunity to offer practical help in the sacred cause of preserving and consolidating international peace' (*JMP*, 1973, No. 1, p. 1, telegram from His Holiness Patriarch Pimen to A. N. Kosygin).

"We will always exhort our believers to love the great land of our birth and to join conscientiously and responsibly in the work for the common good.

"The voice of the Primate of the Russian Church is the voice of authority for her Plenitude and it gives momentum to patriotic and peacemaking activities in all her dioceses as component parts of the Russian Orthodox Church.

"It is with this conviction that we, the churchmen of the Khmelnsky Diocese, are actively participating in the work and struggle of our country for peace, and are following with hope the international developments in which the peace-loving policy of our great country, her authority and influence are playing such a great role.

"The clergy and believers of the Khmelnsky Diocese, like all Soviet people, endorse and unanimously support the new peace initiatives of our state aimed at resolving urgent problems in international relations, strengthening peace, promoting detente and curbing the arms race. They see their lofty patriotic and internationalist duty in sacredly preserving and multiplying the undying military and labour traditions of our country, in increasing their contribution to creating material and spiritual values for our Soviet society, in strengthening the economic and defence potential of our Motherland, while firmly opposing the schemes of reactionaries and enemies of detente.

"An important aspect of the Russian Orthodox Church's participation in the sacred cause of peace consists in her active involvement in the work of the Soviet Peace Fund, whose aim is to raise money through donations to finance the measures of public organizations for the benefit of peace among nations.

"With faith in the ultimate victory and triumph of universal peace and the success of our common cause, I call upon you all, beloved fathers and brothers, to respond to my appeal, and join the ranks of the champions of world peace and take an active personal part by donating to the Soviet Peace Fund. It will be a source of great joy for us to know that we too have contributed to this sacred cause.

"I also urge you not only to keep up, but increase and multiply our efforts for peace—to fulfil this sacred duty of every believer, of every man who is dedicated to his country, and support in every way each initiative and undertaking which is aimed at preserving peace on earth."

Then the representative of the council, I. T. Bubyakov, read the paper:

"The Constitutional Bases for the Activities of Religious Associations and the Freedom of Conscience".

Dwelling on the participation of the Church in peacemaking, he stressed the special importance in our day of concerted action and cooperation of all public forces, including the Russian Orthodox Church, in the struggle for peace.

The next speaker was M. F. Vesny, Executive Secretary of the Khmel'nitsky Regional Commission of Assistance to the Soviet Peace Fund, who spoke of the peace movement in the Soviet Union, of the noble mission conducted by its participants and of the activities of the Soviet Peace Fund.

"The Peace Fund," stressed M. F. Vesny, "helps extend links and contacts of Soviet peace champions with organizations and leaders in various countries standing for peace, for peaceful coexistence, and for settling controversial questions among states through peaceful means. The Peace Fund maintains contacts with foreign funds, organizations and individuals whose interests and activities do not oppose the cause of peace. The international forums of religious workers held in Moscow have been devoted to this cause.

"The Fund renders financial aid to congresses, conferences, seminars and other projects aimed at broadening the international movement for peace and raising the cultural and educational standards of people.

"We greatly value the initiative of Bishop Agafangel, the Administrator of the Khmel'nitsky Diocese, and also of the Secretary of the Diocesan Administration, Archpriest Feodor Polishchuk, and the superintendent deans: Archpriests—Lavrentiy Koblya and Faddei Kot, who began the campaign of the clergy for donations to the Peace Fund. As a result of this the clergy of the diocese as a whole are taking an active part in this noble patriotic work. And this in turn is fundamentally important because it testifies to the concern of our people for their civic duty and the undertakings of our state."

On behalf of the Peace Committee of the Ukrainian Republic, its Commission of Assistance to the Soviet Peace

Fund and the Khmel'nitsky Regional Commission, M. F. Vesny presented Bishop Agafangel with a citation acknowledging his active participation in strengthening the Peace Fund in the interests of universal peace, freedom and security of nations. Citations were also presented to Archpriest Feodor Polishchuk, Secretary of the Khmel'nitsky Diocesan Administration; Archpriest Faddei Kot, Superintendent Dean of the Letichev Church District; Archpriest Lavrentiy Koblya, Superintendent Dean of the Kamenets-Podolski Church District; Archpriest Nikolai Senitsky, Superintendent Dean of the Izyaslav Church District; Archpriest Nikolai Kachanovsky, Superintendent Dean of the Shepetovka Church District; Archpriest Stefan Bychkovsky, Rector of the Church of Sts. Peter and Paul in the village of Kopachevka; Archpriest Andrei Andriyuk, Rector of the Church of the Nativity of the Blessed Virgin in the village of Chernivody; Archpriest Valentin Davidovskiy, Rector of the Church of the Protecting Veil in the town of Polonnoe; Archpriest Ioann Kisilevich, Rector of the Holy Trinity Church in the village of Zhvanets; Archpriest Grigoriy Kordon, Rector of the Church of the Holy Dormition in the village of Rykhtetskaya Sloboda; Archpriest Petr Tkachuk, Rector of the Church of the Nativity of Christ in the town of Krasilov; Archpriest Ioann Kravchuk, Rector of the Church of the Protecting Veil in the town of Nikolaev, Khmel'nitsky Region; Archpriest Sergiy Chernomyzov, Rector of the Transfiguration Church in the village of Chyorny Ostrov; Archpriest Sergiy Yakimchuk, Rector of the St. Michael Church in the village of Novostavtsy; Father Grigoriy Beleshko, Rector of the St. Michael Church in the village of Belopol; Father Feodor Semenchuk, Rector of the Church of the Nativity of the Blessed Virgin in the village of Kuzmin; Father Aleksandr Stepanyuk, Rector of the St. Michael Church in the village of Markovtsy, and to Protodeacon Evlog Kirichuk of the cathedral church in Khmel'nitsky.

Speaking on behalf of the recipient Bishop Agafangel expressed their appreciation for the honour received.

Afterwards a representative of the regional branch of the *Znanie* Society gave a lecture on the international situation.

The participants in the meeting unanimously adopted an address to the clergy, church councils and believers of the diocese in which they voiced full support of the latest peace initiatives of the Soviet Government.

It says: "We, the clergy attending the meeting devoted to the defence of peace and the participation of the Khmelnsky diocesan clergy in peacemaking, together with all the Russian Orthodox Church and our people, express our unanimous support of our Government's efforts for peace and disarmament.

"We need peace for all time.

"We know the cost of peace and that war brings mankind. How can we forget that more than 60 million people lost their lives and 110 million were disabled in the two world wars released by imperialists. In the terrible years of fascism, 26 million people met their death in gas chambers, were hanged or shot.

Having healed the wounds of the last war, thanks to the selfless labour and efforts of the Soviet people, our country now is increasing her potential and strength from year to year, and the living standard of our people is rising steadily. They are trustfully looking to the morrow, fully confident of their happy future.

"The traditional Peace Week which is annually held in the Ukraine from June 22 to 29, coincided this year with the 40th anniversary of the perfidious attack by fascist Germany on the Soviet Union and the beginning of the great Patriotic War of our people against the invaders. This makes us, the

religious citizens of the Soviet Union, deepen our concern to prevent a worldwide catastrophe and the annihilation of the human race in a conflagration.

"Ensuring a durable peace is the major condition for pursuing creative and constructive work by all Soviet people—believers and non-believers. The struggle for peace requires great effort on the part of all peace-loving states and all the peace-loving public. Therefore every one of us has welcomed with great approval the latest peace initiatives proclaimed by our head of state, L. I. Brezhnev, which call for vigorous efforts for peace and international security...

"The Church does not intrude into the domain of political considerations, but nevertheless we deem it our duty to call all nations to peace and disarmament, construction and cooperation, progress and well-being.

"Prayer and labour, concern for the peace and prosperity of our Motherland—these are the fundamental principles which the religious people can and must uphold. To live in peace with oneself, with men and with God is the greatest blessing on earth.

"The Church has always supported her people and will always support it.

"Considering peacemaking activities to be of crucial importance, we call on the believers, members of the church councils and clergy of the Khmelnsky Diocese to work more actively to translate into life the universal ideals of peace, mutual understanding and brotherhood."

The closing speech was delivered by Bishop Agafangel.

Later the participants visited the memorial museum of the painter, G. S. Vereisky.

Archpriest FEODOR POLISHCHUK

CHRONICLE

The CPC Commission "Women for Peace and Social Justice" held its first meeting in Prague, USSR from June 30 to July 4. N. S. Bobrova, representing Orthodox women from Moscow, took part in the meeting.

The main theme of the meeting was "Nation Shall Not Lift up Sword Against Nation—Responsibilities and Tasks of Christian Women in Efforts for Peace and Justice".

The participants in the meeting elected the leadership of the commission: E. Cooker (Sierra Leone)—chairperson; A. W. Moeller (Nigeria)

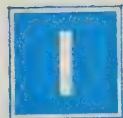
and, a Roman Catholic nun, Ida Ruis (Portugal)—vice-chairpersons; N. S. Bobrova (USSR)—secretary.

The meeting adopted a communique, a letter from women of Europe to women in developing countries, and a letter from women in developing countries to women of Europe. The participants in the meeting sent a telegram of solidarity to the women-participants in the Peace March organized by the women's organization of the Scandinavian countries "Women for Peace".

(Continued on p. 68)

ORTHODOX SISTER CHURCHES

His Holiness Patriarch PIMEN Attends the Celebrations of the 1300th Anniversary of the Bulgarian State



In 1981 the fraternal Bulgarian people celebrated a milestone in their country's history—the 1300th anniversary of the founding of the Bulgarian state, one of the oldest in Europe.

Historical annals make it possible to establish the date of the founding of the Bulgarian state. In 681, a presbyter named Constantine from the town of Apamea in Syria addressed one of the sessions of the Sixth Ecumenical Council in Constantinople convened in connection with Monothelitism. In his speech he mentioned the war between the Rhomaioi, as the Byzantians called themselves, and the Bulgars, and the defeat of Byzantium in this war. This report gives grounds for surmising that the proto-Bulgars of Khan Asparukh came to the Danube in 680 and that their main victory over the armed forces of Byzantium was won at the end of the spring of 681. It is this that can be considered the date of the founding of the state alliance between the Slavs and the proto-Bulgars.* Peace was concluded between the Bulgars and the Byzantians in the latter half of 681—prior to the last session of the Sixth Ecumenical Council—on September 16, 681.

The Bulgarian Orthodox Church, which has for eleven centuries been inseparably bound up with the historical fate of her country and continues to fulfil her salvific mission among the Bulgarian people, marked this memorable jubilee along with her Sister Orthodox Churches.

His Holiness Patriarch Maksim, as a member of the Bulgarian National

Jubilee Committee, and the Holy Synod of the Bulgarian Church adopted the decision to mark the 1300th anniversary of the statehood of Bulgaria with ecclesiastical celebrations. The celebrations were attended by delegations from the Russian, Georgian, Serbian, Cypriot, Czechoslovak, and Polish Orthodox Churches, the Autocephalous Orthodox Church in America and the Finnish Church.

Representing the Roman Catholic Church at the festivities was the personal envoy of His Holiness Pope John Paul II, Archbishop Giuliano Agresti of Lucca and Monsignor Nikolaus Wyrwoll, Secretary of the Secretariat for Promoting Christian Unity.

The World Council of Churches was represented by the WCC Deputy General Secretary, Prof. Todor Sabev; the Conference of European Churches by the CEC General Secretary, Dr. Glenn G. Williams; and the Christian Peace Conference by the CPC Vice-President Dr. G. Mochalsky and the CPC General Secretary, the Rev. Dr. Lubomir Miřevsky. Father Dr. Albert Rauch represented the Conference of German Bishops in Regensburg.

Numerous Bulgarian pilgrims, who had come from the New York and Akron dioceses in the United States, and from Bulgarian parishes in Western Europe and Australia were also guests at the jubilee celebrations.

On June 5, the delegation of the Russian Orthodox Church headed by His Holiness Patriarch Pimen of Moscow and All Russia arrived in Sofia by plane. His Holiness was accompanied by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch for Western Europe and Head of the Department of External Church Relations of the Moscow Patriarchate; Protopres-

* *Greek Works on Bulgarian History*, Vol. III, Sofia, Bulgarian Academy of Sciences publication, 1960, pp. 169-170.

ter Matfei Stadnyuk, Secretary to His Holiness the Patriarch; and F. V. Kolov, the cellarer of His Holiness the Patriarch. The delegation was met in Sofia by Metropolitan Yuvenaliy of Krutitsky and Kolomna and L. Voskresensky, interpreter of the ECR, who had arrived earlier to take part in the consultation held in Sofia between the governing bodies of the ECR and representatives of the Orthodox Churches who are members of this world ecumenical organization. Archimandrite Naum, Dean of the Bulgarian Episcopion in Moscow, arrived together with the delegation of the Russian Church.

The distinguished guests were met at the Sofia Airport by His Holiness Patriarch Maksim; the metropolitans—members of the Holy Synod; Metropolitan Yuvenaliy of Krutitsy and Kolomna; Archimandrite Nikita, Dean of the Patriarchal Podvorye in Sofia; and officials of the Department of External Church Relations of the Bulgarian Patriarchate. Among those welcoming the foreign guests was the Vice-Chairman of the State Committee for the Bulgarian Orthodox Church Affairs and Religious Cults, Khristo Marinov. The delegation was also met by S. Lezin, head of the consular section of the USSR Embassy.

The members of the Russian Orthodox Church delegation were accommodated at the Sofia Grand Hotel. In the vestibule of the hotel, Archimandrite Nikita and members of the council of the Church of St. Nicholas—the Podvorye of the Russian Church in Sofia—cordially welcomed the Primate of the Russian Orthodox Church on the land of ancient Bulgaria and presented His Holiness Patriarch Pimen with a Vladimir Icon of the Mother of God on the occasion of the 10th anniversary of his enthronization.

That afternoon His Holiness Patriarch Pimen and delegation members had a cordial fraternal meeting in the Holy Synod with His Holiness Patriarch Maksim, members of the Holy Synod and other hierarchs of the Bulgarian Church.

His Holiness Patriarch Maksim stressed in his address of greeting that such meeting with the Primate of the

Russian Church brought joy, and he also thanked His Holiness Patriarch Pimen for accepting the invitation to take part in the jubilee celebrations, which should consolidate even more friendship and cooperation between our Sister Churches and our two fraternal nations marching along the path of peace and well-being.

His Holiness Patriarch Pimen congratulated the Plenitude of the Bulgarian Church on the significant jubilee and thanked the Bulgarian Church for inviting representatives of the Russian Church to take part in the festivities.

"Each of our meetings," His Holiness Patriarch Pimen said, "is of signal importance for the development of our fruitful cooperation and friendship, and for the cause of peace, to the strengthening of which the Russian and Bulgarian Churches accord extreme significance". His Holiness Patriarch Pimen presented the Primate of the Bulgarian Church with a patriarchal crozier, a precious panagia and crosses as mementos of the jubilee celebrations.

At the festal dinner that afternoon, His Holiness Patriarch Maksim warmly congratulated His Holiness Patriarch Pimen on the 10th anniversary of his patriarchal enthronization.

That evening the delegation of the Russian Church headed by His Holiness Patriarch Pimen; His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia; His Beatitude Archbishop Theodosius of Washington, Metropolitan of All America and Canada; Bishop Amvrosiy (Georgian Church); Metropolitan Chrysostomos of Paphos and Metropolitan Gregorios of Kyrenia (Church of Cyprus); Archbishop Nikanor of Bialystok and Gdansk; Bishop Savva of Lodz and Poznan; Bishop Simon of Lublin (Polish Orthodox Church); Metropolitan John of Helsingfors (Finnish Orthodox Church); Archbishop Peter of New York (Autocephalous Orthodox Church in America); and Hieromonk Prof. Afanasije Evtic (Serbian Church) together with the members of their delegations and other guests of the jubilee celebrations visited the St. Kliment

of Ohrid Theological Academy in Sofia.

Inside the academy church, Archbishop Prof. Nikolai Shivarov, rector of the academy, greeted cordially the esteemed guests in Bulgarian: *Dobre doshli*. In his address he emphasized the significance of the spiritual and cultural mission of the Bulgarian Church in the history of his country.

On behalf of the guests and the hierarchs of the Russian Orthodox Church, His Holiness Patriarch Pimen, Doctor *honoris causa* of the Sofia Theological Academy, congratulated the father rector and the entire family of the academy on the 1300th anniversary of the Bulgarian state and presented the academy church with an icon of the Apostle and Evangelist St. John the Divine, the Apostle of Love—as a memento of his visit. “May love,” said the Primate of the Russian Church, “be with you always and everywhere—both in the process of theological instruction and in relations with one another.”

Afterwards a small reception was given in the rector's chambers during which he spoke about the educational and research work done at the theological academy. His Holiness Patriarch Pimen presented the father rector with an ornamented cross, and donated to the academy library the three-volume *Manual for Churchmen* and the book *The Russian Orthodox Church*.

The guests then visited a photo exhibition in the assembly hall entitled “Eleven Centuries of the Bulgarian Church” devoted to the 1300th anniversary of the Bulgarian state and to the spiritual and cultural contribution the Bulgarian Church had made to the history of her country and people.

On June 6, Divine Liturgy was celebrated in the Patriarchal Cathedral—the Memorial Church of St. Aleksandr Nevsky. It was the crowning point of the ecclesiastical celebrations devoted to the 1300th anniversary of the Bulgarian state. The Liturgy was concelebrated by His Holiness Patriarch Pimen and members of the delegation of the Russian Church; His Holiness Patriarch Maksim, members of the Holy Synod and other hierarchs of the Bulgarian Church; His Beatitude Metropol-

itan Dorotej of Prague and All Czechoslovakia; His Beatitude Archbishop Theodosius of Washington and Metropolitan of All America and Canada; Bishop Amvrosiy; Metropolitan Chrysostomos of Paphos and Metropolitan Gregorios of Kyrenia; Archbishop Nikanor of Bialystok and Gdansk; Bishop Savva of Lodz; Bishop Simon of Lublin; Metropolitan John of Helsinki; Hieromonk Prof. Afanasije Evtimiev; Archbishop Peter of New York and Bishop Nikanor of Michalovce (Czechoslovak Orthodox Church) assisted by the ordained members of Church delegations and representatives of the Bulgarian clergy. In attendance at the Liturgy were representatives of the Roman Catholic Church and international Church organizations, and numerous pilgrims from foreign dioceses and parishes of the Bulgarian Church.

A thanksgiving moleben was said after the Liturgy. This was followed by an address delivered by His Holiness Patriarch Maksim. He called to mind the milestones in the history of the Bulgarian Church, which has been for over a thousand years the people's spiritual protector and intercessor. Founded in the year 865, in the reign of the beatific Tsar Boris, the Bulgarian Church received, thanks to his efforts, a firm foundation for establishing Church order: a Bulgarian hierarchy, divine services held in Slavonic and Slavonic literature and culture. Despite the vicissitudes of history, these historical bases continue to strengthen successfully the Bulgarian Church and the country today, too.

The Primate of the Bulgarian Church called on all to pray to the holy brothers, Sts. Cyril and Methodius, and to their pupils, Sts. Kliment, Naum Gorazd, Savva and Angelariy; to the heavenly patron of the Bulgarian people, St. Ioann of Rila; St. Ioakim of Osogovo, St. Prokhor of Pshing and to all the known and unknown luminaries of the Holy Spirit of God who had created the Golden Age of Bulgarian literature and who had served their people selflessly and fruitfully.

His Holiness Patriarch Maksim dwelt further on the grim historic times, following the loss of independence in 1018 by the Bulgarian sta-

the Bulgarian Church. However, Beneficent Divine Providence did leave the people and Church inconquerable. In the reign of Tsar Ivan Asen the Bulgarian Church restored her patriarchal dignity. She continued to be the solicitous Mother-protectress and the uniter of the people, the stronghold of faith and piety. During this period God raised new luminaries of the Holy Spirit on Bulgarian soil—Feodosiy of Trnovo and St. Evfimy, Patriarch of Trnovo—wonderful fountains of sanctity and ardent intercessors with God.

In 1393, the city of Trnovo fell under the Ottoman yoke. The Trnovo Patriarchate was destroyed and Patriarch St. Evfimiy was imprisoned. Years of slavery, unbearable taxation, desolation and death followed. "And in this difficult period, too," His Holiness Patriarch Maksim stressed, "the Bulgarian Orthodox Church defended and aided spiritually the people, imbuing them with strength to await patiently the dawn of freedom. In those dreary and grim times of enslavement the Church continued being the Mother of the people, instilling in their souls Christian virtues and protecting them from depersonalization and destruction. The Church helped the people to preserve their national spirit. She set the Bulgarian apart from the environment of the conquerors."

After speaking about the intransient significance of "Slavonic and Bulgarian History" by St. Paisiy of Hilandar, and the restoration of the national Bulgarian Church in 1870, as well as the patriotic works by the architects of the Bulgarian Renaissance—Exarch Kirill, Exarch Iosif, Archimandrite Sofiy Bozveli and the hierarchs Ilarion of Makariopol, Avksentiy of Veles, Paisiy of Plovdiv and others, His Holiness Patriarch Maksim noted the lofty spiritual deeds accomplished for the faith and their country by the Bulgarian saints and martyrs—Georgiy Novgorodsky of Sofia, Georgiy Nainov of Sofia, Nikolai of Sofia, Angel of Lerna, Daskin of Gabrovo, Zlata of Mglensk, Konstantin of Stara Zagora, Onufriy of Gabrovo, Sofroniy of Vratsa and others. The sacrificial exploit of the fraternal Russian people in 1878 led to the

long-awaited freedom. Then His Holiness Patriarch Maksim made mention of the imposition by Constantinople of the so-called schism on the Bulgarian Church. The schism was lifted in 1945, making it possible to begin the restoration of the canonical foundation of Church order. Initially, Metropolitan Stefan of Sofia was elected Exarch (1945), and in 1953 the National Church Council elected Metropolitan Kirill Patriarch of Bulgaria. His Holiness Patriarch Kirill left a good memory in the ecclesiastical upbuilding of the Bulgarian Church.

His Holiness Patriarch Maksim said in conclusion: "Our Holy Church has always served, faithfully and selflessly, our pious and Christ-loving people in the name of the great Gospel and patriotic behests. During periods of greatness and rise and in times of trials and tribulations, the Church has never divorced herself from the spiritual needs of the people. She has always advanced from her ranks great men who, by their feats and selfless service of their Church and country, have, like great stones, become part of the foundation of the harmonious edifice of our Church and state. The Bulgarian Orthodox Church has been over the centuries the bearer of faith and the hope of the Bulgarian people. Our Church has been the guardian of the national spirit and national unity, the fortress of our nationality. That is the way she always was and that is the way she is today—always faithful to her people! We bow deeply to all the servants of the Church and to the builders of our state, who have created over the centuries not from *hay* and *stubble*, but from *gold, silver and precious stones* (1 Cor. 3. 12). Eternal glory to all those who have worked to establish our ecclesiastical and national way of life. But above everything and everyone—Glory to Thee, O Lord, Who hast shown us the Light!"

His Holiness Patriarch Pimen delivered a speech in response, in which he extended to the children of the Bulgarian Orthodox Church and to all the people of fraternal Bulgaria cordial greetings from our people, from their brothers and sisters in faith of the Russian Orthodox Church on the occa-

sion of the 1300th anniversary of the Bulgarian state.

His Holiness Patriarch Pimen pointed out in his speech that the Memorial Church of the Orthodox Prince St. Aleksandr Nevsky, in which they were praying that day and under whose roof they had celebrated the Holy Eucharist, was a visible symbol of the historical community of the Bulgarian and Russian peoples, a majestic monument to the heroic feats, sacrificial love and unshakable friendship of the fraternal nations. His Holiness spoke about the age-old historical path of the Bulgarian people and their Church, and about the heroic struggle for the national and spiritual freedom of the Bulgarian Church as the zealous guardian of national self-awareness.

His Holiness the Patriarch went on to say that in participating in the celebrations and sharing the joy of the glorious jubilee of fraternal Bulgaria, the children of the Russian Orthodox Church were suffused with a sense of deep satisfaction from the realization that our fathers and grandfathers had played a part in the sacred cause of liberating the Bulgarian land from foreign oppression. Touching upon the many sacrifices made by Russian soldiers and Bulgarian patriots, who twice in the course of the past hundred years had given their lives for the independence of Bulgaria, the Primate of the Russian Church noted that the blood shed and the sacrifices made by our peoples were not in vain for the

path of socialist development had given the Bulgarian people genuine freedom and ridded them of national and religious oppression; the Bulgarian people have scored impressive successes in all spheres of their life. "We, representatives of the Russian Orthodox Church," His Holiness Patriarch Pimen said, "are particularly gratified to say that in fraternal Bulgaria the Bulgarian Orthodox Church is peacefully and freely fulfilling her mission, serving her flock and her country, augmenting her authority in the Christian and non-Christian world, safeguarding peace and spreading love among men... The life of the Orthodox Plenitude, international Christian and ecumenical tasks, and service for the benefit of the whole mankind—all this is a sphere of close cooperation between the Russian and Bulgarian Orthodox Churches. When with the ever-mounting threat to peace and life itself on earth, both of our Churches are focussing in particular on obeying the behest of Christ our Saviour to work for peace. Trusting in God's help, we will continue to augment our joint efforts to the greater glory of the Holy Church of Christ, for the benefit of our peoples, and for the triumph of peace and truth."

Patriarch Pimen gave the cathedral an icon depicting the brothers of Theσσαλονικα—the Enlighteners of the Slavs, Sts. Cyril and Methodius as a memento of the jubilee celebrations.

Archimandrite NIKITA, Deacon of the Patriarchal Podvorye in Sofia

(To be concluded)

Report by Metropolitan YUVENALIY of Krutitsy and Kolomna at the Ecumenical-Orthodox Consultation

Sofia, May 23-31, 1981

Prospects of Orthodox Contribution to the WCC Activities

Proposals for structural and procedural changes in the World Council of Churches:

1. The aforesaid message* of the Holy Synod of the Russian Orthodox

Church of December 26, 1978, says: "We are convinced that the organic advance of Christendom, divided into its very foundations of faith and Church Order, towards that longed-for unity to which our Lord Jesus Christ calls us (Jn. 17. 21) is only possible with the constant, extensive and authoritative

Concluded. For the beginning see JMP, No. 9, 1981.

* "Message from His Holiness Patriarch

Pimen of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church to the Central Committee of the World Council of Churches", JMP, No. 2, 1979, pp. 2-5.

ness of the Orthodox Churches and their active participation in all the activities of the World Council of Churches. Neither should this representation be allowed to weaken as a result of the growth of Protestant member-Churches in the WCC, a process which automatically involves the reduction of the already inadequate proportion of Orthodox members in the central and working organs of the World Council of Churches. We regard it as vitally important and insist that a revision be made of the voting system used in the WCC to decide questions of a doctrinal character, for unity in faith cannot be achieved through an arithmetical calculation of the majority vote, but only by the unanimous and free acceptance of Christ's Truth (2 Cor. 4.5; Eph. 4.21, 5.1-2).

2. The Constitution, Rule, Structure and the work mechanism of the World Council of Churches in general and of its organs are based on a parliamentary pattern, including the voting procedure, which is based on a simple majority. The World Council of Churches, however, cannot identify itself with a secular international organization, because it represents a council of Churches and, as such, considers matters of Faith and Church Order. Participating in the discussions of these questions, the Churches must remain faithful to the Divinely Revealed Truth, the Living Grace and the Mystery of the Living Economy.

3. However, a system of simple majority vote on matters of Faith and Church Order cannot serve as a means for disclosing the Divinely Revealed Truth, because this Truth may also be on the side of the minority.

4. Moreover, this system of voting cannot justly reflect the positions of the three basic traditions and historical expressions of Christianity: Orthodoxy, Roman Catholicism and Protestantism. Since out of the more than 100 member-Churches of the World Council of Churches the overwhelming majority are Churches that have emerged from the Reformation, in using a parliamentary voting system there will always be a possibility that the decision adopted will reflect the unilateral and of the Protestant Churches.

One must bear in mind that in the WCC "Faith and Order" Commission, apart from representatives of the Local Orthodox and Reformed Churches, official representatives of the Roman Catholic Church are also participating as full members. This experience confirms the importance of ensuring an equal participation in the discussions and decisions of purely theological and doctrinal questions, which are of fundamental importance for attaining unity in faith among all the three aforesaid Christian traditions.

5. In the process of our participation in the work of the World Council of Churches we come across the fact that its documents bear in the main the stamp of Protestant denominational traditions reflecting their theological concepts and terminology, their historical-cultural style and spirituality. And if the opinions of the Orthodox, or of the Roman Catholics, diverge from the majority, they are listened to respectfully, but are often not taken into consideration.

At the same time in considering and deciding questions of a political and social significance, the practical experience of the World Council of Churches has produced an unwritten rule and practice of observing the principle of equality in composing appropriate groups of equal numbers of representatives of the Churches of the West, of the East and of the developing countries. Experience also proves that the World Council decisions in the political and social fields can only be effective if they are worked out and adopted on the principles of parity by all these three sides participating in the WCC activities.

Problems of Faith and Church Order must be decided in this manner in the three confessional traditions.

In view of the aforesaid, we believe that a way must be found to correct this situation. And we deem it necessary to take this opportunity to express our brotherly proposals on this score.

6. On every question of Faith and Church Order considered in the World Council of Churches, the differences and concepts of the three confessional trends must be clearly defined. The three confessions must be equally represen-

ted and have equal opportunities to discuss the issues.

7. The types of divergencies are clarified in the course of theological work and study programmes of the "Faith and Order" Commission. All theological work is conducted within the commission through the usual channels and by usual methods. The drafts of growing and developing consensus are also planned and worked out within the commission in the process of theological discussions. And only when the work of preparing and coordinating the texts of possible consensus reaches a stage when the remaining differences are purely confessional, historically and traditionally speaking (that is, when all the differences are reduced in the course of discussions in the "Faith and Order" Commission to divergencies of only two or three types—that is, of the Catholic-Orthodox concept and of the Protestant-Reformed concept), then, when the final draft of the doctrinal agreement is drawn up on a given question, it will not depend on a numerical ratio of representatives of the WCC member-Churches, but upon the rule of uniform and equivalent confessional correlation of the three basic types, which were formed historically in divided Christendom—Orthodoxy, Roman Catholicism and Reformed tradition. Given this correlation the Orthodox Church and Orthodox Tradition will receive equal opportunities with all other members of the World Council of Churches.

8. For this purpose special organs should be set up within the "Faith and Order" Commission, the WCC Central Committee, and the WCC Assembly which could be called "Theological Committees of Confessional Traditions".

(a) Every confessional tradition should be represented in these committees by an equal number of theologians;

(b) when these committees reach agreement on some confessional difference, the agreement should be submitted to Churches;

(c) the Central Committee or the Assembly should bring this recommendation to the attention of all the member-Churches for discussion, reaction and possible acceptance;

(d) if an agreement is reached within the committee, it is adopted without a vote on the basis of belief in its true value and its voluntary acceptance by all the committee members;

(e) an agreement is not discussed at a plenary session of the Central Committee or the Assembly, but is simply accepted to be passed on to the Churches for their reaction and free decision. The Churches are free to accept an agreement, in which case they must receive it into the body of their official doctrine and into the practice of their spiritual, liturgical and canonical life. The Churches may refuse to accept this or that agreement, in which case they must indicate what in their view should be done to make this agreement acceptable for them and theologically motivate any alteration or amendment;

(f) if the theological committees fail to reach an agreement they report the fact at the next session of the Central Committee or the Assembly and the Central Committee or the Assembly return such an agreement to the theological committees with appropriate recommendations for further work. When an agreement is returned to the theological committees repeatedly, the Central Committee or the Assembly may instruct the theological committees in what direction the alteration should be made.

In this case the instructions are discussed at a special plenary session of the Central Committee or the Assembly (in addition to general sessions devoted to business matters and general debates which have been usually held so far by the Central Committee and the Assembly). This special session can be called "A session on doctrinal questions";

(g) recommendations for reworking agreements (upon their return to the theological committees) are accepted without a vote and only with the agreement of a plenary session. If there are objections, the plenary session does not accept the recommendations, but returns the agreement to the theological committees without special recommendations, only with the minutes of the session on debates.

9. If these changes are adopted by

forthcoming Assembly, they should be reflected accordingly in the Constitution, Rule and Structure of the World Council of Churches.

10. Such changes would, undoubtedly, increase the weight of the Local Orthodox Churches in the World Council of Churches and create an even balance in the ecumenical dialogue.

In the work to attain unity in faith and in the fundamentals of canonical order, this would ensure a just and fully ecumenical representation of the three basic historical types and fundamental principles of the confessional traditions of divided Christendom: Orthodoxy, Catholicism and Protestantism.

11. We hope that the acceptance of this proposal will increase the possibilities of our joint elaboration in the World Council of Churches of questions of Faith and Church Order.

12. We are submitting this proposal for the current consultation. And if it meets approval, it must be submitted, of course, for consideration and decision to all the member-Churches of the World Council of Churches.

13. We also consider it necessary that representation of the Local Orthodox Churches commensurate with the significance of Orthodoxy be included in the organs of the World Council and its administrative apparatus, and provisions made in the WCC Charter. We have in view the increase of Orthodox participation in the WCC programme sub-units and units, in the WCC Central Committee and in the apparatus of the World Council of Churches in Geneva. The present number of Orthodox on the WCC staff is truly scandalous, because there are literally only a very few.

14. We believe that it will be just to change the existing situation where there are not enough representatives of the Local Orthodox Churches to be involved in various undertakings of the World Council of Churches as speakers, advisers and experts. Not enough of them are included in the leadership of various WCC agencies.

15. We are repeating what has already been said, but which is, in my opinion, just as urgent. The World Council of Churches should do more to help

acquaint its members with the fundamental principles of Faith and Order of the Orthodox Church. This could be promoted by holding a greater number of appropriate seminars, by publishing and circulating books and articles on Orthodox history, theology, liturgics and religious life.

16. On the threshold of the 6th Assembly of the World Council of Churches in Vancouver we consider it necessary to draw the attention of the WCC leadership to the importance of a broader participation of the Local Orthodox Churches in the preparation and conducting of this Assembly. For this purpose materials from the Local Orthodox Churches should be included in the WCC advance publications for the Assembly. A strict confessional balance should be observed in forming the leading and working bodies of the Assembly and also in choosing speakers.

We consider it just and important to ask the leadership of the World Council of Churches and the host-Churches of Canada to ensure normal conditions which will exclude external influences alien to the Christian spirit to enable the Assembly to work fruitfully and peacefully.

Jesus Christ—the Life of the World

1. The main theme of the 6th Assembly may be interpreted in various ways. Jesus Christ—the Life of the World: in the sense of the Greek word *o bios*, and in the sense of the Greek word *e zoe*. Following one path it is possible to justify and sanctify all process of life on earth (including, unconsciously, sin and evil in its individual and social manifestations), and it is also possible to justify and sanctify all life in the world not only as it is (*o bios*), but also as it has been ordained (*e zoe*), including the need to struggle against sin and overcome the world's evil (both individual and social) through the transfiguration of the world—the creature which fell and is predisposed to sin, into the “new Adam”, into a *new creature*. The concept of the transfiguration of the creature and deification of man is deeply inherent in the Eastern patristic thought and in the whole Orthodox religious world view. The theme

embraces not only all spheres of theology, in its aspects of cosmodicy and antropodicy, but all problems of eschatology, including deification.

2. God, Who takes *no pleasure in the death of him that dieth* (Ezek. 18, 32), created man not that he should die, but that he should live (Sol. 1. 13; 2. 23). Although this life proceeds wholly on earth, it is fed primarily by unearthly beneficences—by *the fountain of living waters* (Jer. 2.13), by *the fountain of life* (Ps. 36. 9). The Prophet Ezekiel says that God takes *no pleasure in the death of the wicked; but that the wicked turn from his way and live* (33.11). Even in the Old Testament we see examples of men dying for their faith in God. Death for God's sake could not separate a man from Him, it could only lead him to life through resurrection: *The Creator... will give life and breath back to them again... They have drunk of everflowing life* (2 Macc. 7.23,36). In the Book of the Wisdom of Solomon this hope is broadened so that it transfigures the whole life of the righteous—they are *in the hand of God* (3.1) and from it they will receive *life for ever... everlasting... a glorious crown and a beautiful diadem* (5.15,16).

3. With the coming into the world of our Lord Jesus Christ these promises become a reality. He Himself—the Pre-Eternal Word, possesses life from eternity. *In him was life; and the life was the light of men* (Jn. 1.4). "Being by nature Life itself, He grants life and movement to beings in various ways, entering each of these beings, different by nature, not by means of division or change, for the creature becomes diversified of itself through the ineffable wisdom and power of the Creator; there is one life in everything, it enters into every (created) being, as much as it is deemed necessary for it and as much as it is capable of receiving" (St. Cyrill of Alexandria. *Commentary on St. John*, 12, 12. 74).

St. John Chrysostom, commenting on the foregoing verse from the Gospel, notes: "The word *life* as it is used here applies not only to creation, but also to providential concern for the preservation of the created. Furthermore, speaking of Life, the Evangelist is lay-

ing the foundation of the teaching of resurrection and begins that marvelous Good News which proclaims that with the coming of Life to us the power of Death has been destroyed, that after we have been illumined with the Light there is no more Darkness, and Life always abides in us and Death can no longer overcome it. Thus, it is quite possible to say of the Son what was said of the Father... *he giveth to all life, and breath, and all things* (Acts 17. 25). Therefore the Son is called the Root and Foundation" (8.48).

St. John Chrysostom then draws our attention to the fact that the Evangelist, speaking of the spiritual beneficences granted to us with the coming of the Saviour, signifies them in one word: *the life was the light of men*. He did not say *the light of the Jews* but of *men*, because it was not only the Jews, but the heathens too that had received knowledge of Him, and the Light was given for the communion of all (8, 49).

4. *Strait is the gate, and narrow is the way, which leadeth unto life* (Mt. 7.14). Elsewhere the Saviour says: *My yoke is easy, and my burden is light*. How can a way that is *strait and narrow* be also convenient? asks St. John Chrysostom. This road is convenient because it is the way and the gate, just as the other road, although wide and broad, is still the way and the gate, but nothing remains on them, everything passes, both the sorrows and joys of life. And this is not the only reason why virtue is convenient—it is made most convenient by its end. Because it can comfort the ascetics on the road not only by the assurance that all labours and feats will end, but more by assuring that their end is good, because it ends with life... What if the way is sorrowful and the gate strait—the city they lead to is not such. Therefore, just as one can expect no rest here, so must not one expect anything sad there. And when the Saviour says *few there be that find it*, here again He lays bare the sloth of many and teaches his listeners to pay attention not to the prosperity of many, but to the labour of the few (7,269).

5. The Lord Jesus Christ is *the Word of life* (1. Jn. 1.1). He witnesses Him-

that He is *the way, the truth, and life* (Jn. 14.6).

Jesus Christ is Life, because no one will restore the life we expect, which is immortal, blissful and holy. Because He raises us up though we are subjected to Death through the immortal Curse and will raise us again to the state we were in the beginning. Therefore everything that is beautiful and superb already revealed to us will be made even more so through Him and Him", writes St. Cyril of Alexandria (14, 182-193).

The Resurrection of Christ reveals the great significance of the corporeal principle and sanctifies it, making it a part of Eternal Life. Moreover, through the Resurrection of the Son of God in flesh all the true and pure beauty of the world, all the joy of creation and brotherly communion and love of man is secured and made part of Eternal Life; everything that is temporal and subject to corruption here, but which will rise again together with the resurrection of our flesh and the future renewal of the world.

St. Irenaeus of Lyons was the first of the Christian writers to express the idea of salvation as man's deification: "The Word of God became man, and He who is the Son of God became the Son of Man, united with the Word of God, so that man could receive sonship and become a son of God. Because in no other way could we obtain incorruption and immortality except by being united with incorruption and immortality, if this incorruption and immortality had not become what we are, so that what used to be corruptible be consumed by incorruption and that which was mortal be consumed by immortality, in order that we could receive sonship" (10,3,19,1).

This thought was later developed by St. Athanasius of Alexandria: "The Word was made man in order that we might be made divine" (*De Incarnatione*, 54). The teaching of St. Athanasius shows that dogma is not an abstract idea or a theological theorem, but a living truth with an evident ethical applicability in life.

St. Gregory of Nyssa develops further the theology of redemption and the theology of Resurrection: "God was

united with our nature so that our nature, through its union with God, would become divine being delivered from Death and freed from bondage to the Enemy, because His Resurrection is for mortals the beginning of their own resurrection to immortality" (3,25).

The Victory of Life over Death and the Resurrection of the Son of God are probably glorified best in the Catechetical Address of St. John Chrysostom which is always read at the Easter service: "Let no one fear Death, for the Saviour's Death hath set us free... O Death, where is thy sting? O Hell, where is thy victory? Christ is risen, and the Angels rejoice. Christ is risen, and Life reigneth..."

6. Great events have taken place in the history of our salvation, in man's deification—Incarnation, Redemption and Resurrection. But the assimilation of the fruits of salvation depends on man himself. The first and the foremost condition for assimilating the fruits of salvation, according to St. Gregory of Nyssa, is "recognition of the dogma that all hope of salvation is in Christ, that is why, unless this desired grace is given by faith in Christ, bliss cannot be attained" (4,12). This concept corresponds to the words of the Saviour: *And whosoever... believeth in me shall never die* (Jn. 11. 26) and of St. John the Evangelist: *He that believeth on the Son hath everlasting life* (Jn. 3.36). St. John Chrysostom comments upon these words thus: "But what is the use of speaking about dogmas alone? Even if one rightly believes in the Father, and in the Son, and in the Holy Spirit, but does not live correctly, his faith will not benefit him for salvation. So too, when Christ says: *And this is life eternal, that they might know thee the only true God*, we must not think that this is enough for our salvation. A good life and right behaviour are also essential" (8, 196).

7. Eternal Life, i.e. the salvation, begins and unfolds here in our earthly existence, in the midst of ordinary external conditions of life. St. Macarius of Egypt exhorts: "The good that a man acquires here, the same will be his life on that day" (13.9).

8. Jesus Christ is the Way, the Truth and the Life. Truth as the Word of

God, the Way as the true deification of the creature nature through its union in Him with God, and Life, just as Truth, is not abstract, or theoretical, but complete and living, *the bread of life, the bread which came down from heaven* (Jn. 6. 35, 41).

Indeed, we have the supreme objective expression of enlightened Life, the union of the terrestrial with the celestial, and the transfiguration of the earthly through the heavenly in the Sacrament of the Eucharist. By receiving the Body and Blood of Christ into oneself we are united with Him in the closest possible way. *Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day* (Jn. 6.54). Man becomes a participant in His Life and mortal nature is transfigured. St. Ignatius of Antioch speaks of the Bread of the Eucharist as a "medicine of immortality, a remedy not to die, but to live always in Jesus Christ" (6.13).

In the New Testament (mainly in the Gospel According to St. John) there is another theme developed which complements our main theme. It is: "Christ the Conqueror of the World." *He was in the world, and the world was made by him, and the world knew him not* (Jn. 1. 10). Such was Jesus's earthly path. He is *not of this world* (8.23; 17.14), and *His kingdom is not of this world* (18.36). He has His own power (Lk. 4. 5-8), and *the prince of this world... hath nothing in him* (Jn. 14.30). The world hates Christ (15.18), He is *the light of the world* (9.5), *Who giveth life unto the world* (6.33) and *Who came to save the world* (12.47). Finally, there comes *the judgment of this world and the prince of this world [is] cast out* (12.31), and there is victory over the wile world: *I have overcome the world*, says the Saviour (16.33). Jesus left the world (16.28) in order to return to the Father, where He sits in glory (17. 1,5) and whence He directs history (Rev. 5.9).

By His Death Jesus Christ *taketh away the sin of the world* (Jn. 1.29), He gave His *flesh... for the life of the world* (6. 51). And the world, which is God's creation, was redeemed from bondage to Satan. Christ, by Whom *all things were created* (Col. 1. 16), be-

came through His Resurrection the Head of the new creation.

In this renewed world Light and Life flow in abundance: they are bestowed upon all who are participants in the Lord Jesus Christ.

9. "Jesus Christ—the Life of the World" also includes a most difficult and complicated task of determining our attitude to the world which lies *in wickedness* (1 Jn. 5.19), but which *God so loved... that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (Jn. 3.16), the world of which it is said *that it was good* when it emerged from the hands of the Creator (Gen. 1,4,10,12,18), and of this world are we warned by Divine Revelation: *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him* (1 Jn. 2,15).

Here we face the problem of drawing a line between the ontological conception of God's world and the ethico-spiritual evaluation of historical phenomena in this world, between the sociological perception and participation of Christians in the life of the world and the moral and spiritual separation and withdrawal from participation in the wickedness of this world. This is a problem of the cosmos, of Original Sin, of fallen creation, and of predisposition to sin, to evil which entered the world after the Fall. This is also a problem of redemption, purification, sanctification, the birth of *the new man, a new creature*. This is a problem of salvation and of growth in the transfigured world (cosmos) of shoots and sprouts in God's Kingdom, of *coming with power at the last day*, when, after the Parousia, we yearn for a *new heaven and a new earth... wherein dwell the righteous and when all things shall be subdued unto him... that God may be all in all*.

10. "Jesus Christ—the Life of the World" not only poses the problem of a correct and full understanding of the term "life" and of the term "world" but poses again and in all its magnitude the question of man as the historical milieu and creative force of the "life of the world" and "life in the

world". In the face of the current problems of a technological, industrial and secularized society, the questions that stand out sharply are anthropology in general, especially of Christian anthropology in its ontological, ethical and social aspects; man, his essence and destiny; man's personality in its immanent and intransient value as a hypothesis; the relationship of personality to society; the social essence underlying human personality; creation and salvation; God's image and likeness in man; the Christian understanding of culture, history and social development; the correlation between secular, humanitarian and social ideals and the Christian glad tidings of salvation and the Kingdom of God.

11. "Jesus Christ—the Life of the World". This concerns everyone without

exception and this is an absolute and exclusive all-embracing statement. The life of the world is not only or exclusively the life of "the world to come". It is life today, life in history, life of individual men and of any man from the beginning to the end of life in this world. This is the life of all human commonwealths, nations, states, social formations, and world views. This is the life of all and each, of everyone and everything in this world. And this life in every being is one and unrepeated (including life everlasting), and this life follows the same biological laws for all men. And this life, in all its aforesaid manifold manifestations and uniformity of its basic laws, this life throughout the world and in all times, is from Jesus Christ. For He is the Life of the world.

Seminar of the Ecumenical Youth Council in Europe and Syndesmos

A joint seminar of representatives of Orthodox Christian youth organizations—the Ecumenical Youth Council in Europe (EYCE) and the Syndesmos Orthodox international organization—was held for the first time from April 13 to 16, 1981, in Moscow. Its theme was "The Role of Tradition and the Expression of Faith in the World Today". The seminar was attended by representatives of Christian young people of Orthodox and Protestant Churches from 13 countries. Each side presented one report on the seminar theme. From the EYCE report was read by Prof. Karl Fojtzik of the FRG, and from Syndesmos by Hieromonk Iannuariy, lecturer at the Leningrad theological schools.

In his paper, Prof. Karl Fojtzik, in accordance with the traditionally Protestant view of Holy Tradition, presented an analysis of the connection between the experience of faith of people in the modern world and the experience of faith as described in Holy Scripture.

The paper read by Hieromonk Iannuariy set forth the Orthodox viewpoint on natural traditions and on Holy Tradition as a necessary condition for

perceiving and assimilating the truth of Christian revelation.

The reports were discussed in three working groups, which debated issues connected with liturgics, creeds, and Holy Scripture. The groups' deliberations were reflected in the communique adopted at the seminar.

The short theses compiled in the groups are as follows:

The central element of the Liturgical Tradition of the Church is the Eucharist. The Eucharist expresses the essence of the Church and her faith. Changes in liturgical forms are designed to further the fuller expression of the Eucharist and, through it, to urge the people of God to take an active and conscious part in it. The sermon is an inalienable part of the Eucharistic service.

The Nicene Creed is a special common element of Tradition in Orthodox and several Evangelical Churches. The possible change in some forms of Tradition should not be an adaptation to the world. This change should be viewed as a dialogue of love among Christians belonging to different Churches, and as a living dialogue with the world.

Holy Scripture is a special and unchangeable written expression of Holy Tradition which took shape in the earliest period of the existence of Christ's Church. The perception of truth as expressed in Holy Scripture takes place through the experience of participation in the living Church Tradition in the context of various Church traditions. Typical of the Protestant traditions is the view that the Church and Church Tradition are constantly made commensurate with the preaching of Holy Scripture in the course of the exegetic process. According to the Orthodox concept, Holy Scripture is interpreted and perceived in the context of Sacred Tradition, which is the life of the Holy Spirit in the Church.

The seminar passed in an amicable atmosphere of search for common ways of examining the problems at hand. The participants in the seminar were able to familiarize themselves with Moscow's religious and cultural life during

their stay in the Soviet capital. The attended services in Moscow parishes visited the Trinity-St. Sergiy Lavra and were hospitably received by the administration of the Moscow Theological Academy. The participants in the seminar were also received by His Holiness Patriarch Pimen. In his speech of greeting he expressed the hope that the meeting of young Christians in Moscow would give them "the new experience which will help our brothers and sisters from the Ecumenical Youth Council in Europe to understand better the principles of the ecumenical involvement of the Russian Orthodox Church, and our fathers, brothers and sisters united in faith will represent Syndesmos here, to gain a deeper understanding of the life experience of the Russian Church in a socialist society, of her careful preservation of the traditions of Holy Orthodoxy while extensively and openly serving the needs of humanity today".

CHRONICLE

(Continued from p. 55)

On August 4, 1981, there was a meeting at the Soviet Peace Committee premises, between the representatives of the committee and the Moscow public with members of the American Organization for Promoting Enduring Peace headed by Dr. Carl Soule.

The participants discussed the various aspects of the Soviet-American relationship and noted with anxiety their deterioration because of the US Administration's decision to curtail economic and cultural contacts with the USSR.

The participants were unanimous on the need to involve wide world circles in an active struggle to curb the arms race, which threatens mankind increasingly with nuclear war.

Protodeacon Nikolai Dmitriev, staff member of the Department of External Church Relations, participated in the meeting. He spoke about the peacemaking of the Russian Orthodox Church.

On August 11, 1981, I. N. Zemskov, Deputy Minister of Foreign Affairs of the USSR, received Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations. A. S. Buevsky, Executive Secretary of the Department of External Church Relations, was present at the reception.

On August 13, 1981, A. P. Shitikov, Chairman of the Soviet of the Union of the USSR Supreme Soviet, Chairman of the Soviet Committee for European Security and Cooperation, received Metropolitan Filaret of Minsk and Byelorussia and Metropolitan Yuvenaliy of Krutitsy and Kolomna, members of the committee.

The World Inter-Religious Meeting of Peacemakers was held in Moscow on October 1-2, 1981 on the initiative of His Holiness Patriarch Pimen of Moscow and All Russia. Prominent Buddhist, Judaist, Islamist and Christian leaders from 20 countries took part in the meeting. They discussed the religious workers' tasks in the face of the danger of a nuclear catastrophe.

In his opening speech His Holiness Patriarch Pimen proposed that the gathering offer a silent prayer. Then Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, read a paper.

The participants in the meeting unanimously accepted His Holiness Patriarch Pimen's suggestion to hold in the spring of 1982 the World Conference: "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe".

The conference's International Preparatory Committee was elected. Chairman—Metropolitan Filaret of Minsk and Byelorussia; vice-chairmen—the Rev. Dr. Richard Andriamanjato (Christianity in Madagascar), Kushok Bakula Rimpoche (Himalayas), Lama of Laddak, India), Canon Raymond Goossens (Roman Catholic Church, Belgium), Metropolitan Paulose Mar Gregorios (Syrian Orthodox Church, Malabar, India), Sheikh Ahmad Rifaat (Islamic Republic of Egypt), Sheikh Ahmad Keffaru (Supreme Mufti of the Syrian Arab Republic), Bishop Dr. Karoly Toth (Reformed Church, Hungary).

The participants in the meeting adopted the final documents—"Statement on the tasks to be implemented in the struggle against the danger of a nuclear catastrophe", and the Communiqué



Zagorsk-IV Conversations in the German Democratic Republic

A delegation of the Russian Orthodox Church visited the German Democratic Republic from May 6 to 15, 1981, to attend the Zagorsk-IV Conversations with representatives of the Federation of the Evangelical Churches in the GDR. The delegation was led by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe and Head of the Department of External Church Relations, and included Archbishop Mikhail of Vologda and Nikoli Ustyug, professor at the Leninabad Theological Academy; Archpriest Nikolai Gundyaev, professor at the Leningrad; Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary; Archpriest Gennadiy Yablonsky, editor-in-chief of the journal *Annuaire der Orthodoxie*, Berlin (GDR); Archimandrite Docent Avgustin of the GDR; Hieromonk Pavel, referent at the Department of External Church Relations; Deacon Valentin Asmus, lecturer at the MTA; and Prof. K. E. Skurat of the MTA.

In June 1969, eight Land Churches of the GDR formed the Federation of Evangelical Churches as an "association for the purpose of Christian witness and ministry". The federation is governed by its Synod of 60 members, who are elected with full powers for a 4-year term. Another governing body is the Conference of Evangelical Churches' Leadership in the GDR, which has been since 1969 under the chairmanship of Bishop Dr. Albrecht Schönherr of the Evangelical Church in Berlin-Brandenburg. This Land Church has 730 pastors, whose flock number is 1,000,000. On May 6, the Conference of Evangelical Churches' Leadership in the GDR gave a reception in honour of the Russian Orthodox Church delegation during which Metropolitan Filaret presented to the conference chairman, Bishop Dr. Schönherr, the Order of Vladimir, 2nd Class. He was deco-

rated by His Holiness Patriarch Pimen for his contribution to the establishment and development of contacts with the Russian Orthodox Church.

According to the programme of the visit, proposed by representatives of the Federation of Evangelical Churches, the delegation of the Russian Orthodox Church was invited to see several cities of the republic before the opening of the Orthodox-Lutheran Conversations in order to learn about the life of different parishes. On May 6 in the evening, the delegation split into two groups which travelled: one to the south-western, and the other to the northern provinces in order to visit the Land Evangelical Churches there.

The first group, led by Metropolitan Filaret, travelled to the old city of Halle where they visited the Theological Faculty of Martin Luther University (Halle-Wittenberg). The university in Halle was founded in 1694 and merged with the Wittenberg University in 1817 under the name of Martin Luther University. In the 18th century the Martin Luther University in Halle-Wittenberg was a leading seat of learning in the German principalities. From Halle the group went to Neustadt where they inspected the diaconate of the Evangelical Lutheran Church which cares for some 700 patients. A meeting was arranged with the administration of the centre. On a visit to the deacons' school, the members of the delegation gave a talk on the different aspects of theological education and parish life in the Russian Orthodox Church.

On their return to Halle, several members of the group were invited to dinner in the local deaconesses' house, which was founded in 1852. The centre has a hospital and a 4-year medical school which trains nurses. Members of the centre minister to their patients.

One of the highlights of the tour was



**Metropolitan Filaret of Minsk and Byelorussia
presenting the Order of St. Vladimir to Bishop
Dr. Albrecht Schönherr, chairman of the
conference**

a visit to Magdeburg. The city is located in the northern foothills of the Harz Mountains and has a population of about 300,000. It was there that the famous "Magdeburg Law" was adopted, which served as a model for many cities of mediaeval Europe. In the 17th century one of the city mayors was Otto von Guericke (1602-1686), a famous German diplomat and inventor. At a session of the Reichstag in 1654 he demonstrated his famous experiment called the "Magdeburg Hemispheres". Sixteen horses could not pull apart the hemispheres from which the air was pumped out. In Magdeburg, the guests visited the famous cathedral, which was built with intervals from 1209 to 1520. This was the first big church building in Germany designed in a purely Gothic style. It is famous for its sculptures and richly ornamented interior. The most striking elements of the interior are the late Roman capitals, statues and bas-reliefs including the famous composition, "The Wise and Foolish Virgins"; the altar built in 1363, a pulpit of the late 18th century and the bronze tombstone on the grave of Archbishop Ernst (1495), as well as many other tombstones. Magdeburg is the seat of Bishop Dr. Werner Krusche, the head of the Evangelical Land Church of Saxony. The Land Church has a flock of nearly 1.4 million, who are under the spiritual care and guidance of 870 pastors. Pastors are trained in the

higher theological school in Naumburg and deacons—in the preachers' school in Erfurt. Teachers of Holy Scripture are trained at a catechetical school in Wernigerode. In Halle there is also church music school.

The group then proceeded to the old city of Stendal founded in the 12th century. There the guests attended an ecumenical divine service in the local Church of St. Nicholas. On their way from Stendal to Güstrow the group visited an Evangelical Lutheran convent in the village of Friedenhoff, where they were received by the mother superior, Sister von Werthern.

The second group, led by Archbishop Mikhail, travelled to the northern provinces of the republic, visiting first the town of Greifswald on the Baltic coast with a population of some 60,000. The local university was founded in 1456, and although the town was member of the Hanseatic League, it owes its fame not to its commerce, but to its university. In 1539, at the height of the Reformation in the north of Germany, the first Protestant professor at this university, Johann Kniefstrow, did a great deal to transform the former Catholic theological faculty into a Lutheran one. The graduates of the Greifswald Theological Faculty include men like Johann Bugenhagen, a dedicated follower of Luther, and more recently Julius Wellhausen, one of the originators of the rationalistic trends in the textual studies of Holy Scripture.

During the visit to the theological faculty, we were received by its dean Prof. Dr. Hans-Jurgen Zobel, who told us about the structure of theological education in the GDR. The Greifswald University, which bears the name of Ernst Moritz Arndt, is the oldest university in Prussia. The theological faculty is as old as the university itself. There are also theological faculties in the other five universities—in Berlin, Leipzig, Rostock, Halle and Jena—with a total number of 450 students. The theological faculties are subsidized by the state. The Evangelical Lutheran Churches in the GDR also have three higher theological seminaries—in Naumburg, Leipzig and Berlin (the total number of students is 300), and their theological curricula are identical with

ose of the university faculties of eology. At the Theological Faculty of reifswald University the additional objects include the history of church t and biblical archaeology. The faculty flourished in the early 1930s, hen the number of students reached 0. Today it has only 44 students and out one third are girls who are training for various ecclesiastical posts, cluding those of pastors. Vladyka ikhail read a paper on the life and tivities of the Russian Orthodox urch to the members of the faculty d the students; the paper was followed by a discussion with emphasis aced on the problem of the ordination women.

In Greifswald, the members of the roup had a meeting with Bishop Dr. orst Ginke of the Evangelical Church reifswald. One hundred and ninety astors of this Land Church minister a flock of 400,000 in 220 parishes. he Land Church of Greifswald is in at part of the GDR which attracts the Baltic coast as many as one million holiday-makers during the summer season from all corners of the public. To provide spiritual guidance or them, special centres are opened

in summer at the local churches. Greifswald is well preserved because at the final stages of the war it surrendered without resistance to the Soviet troops. The Church leadership of the time played a considerable role in this respect.

After the visit to Greifswald, the group accompanied by senior advisor of the consistory, Superintendent Manfred Torkler, left for Stralsund on the Baltic coast. This part of the coast was populated even in prehistorical times, an evidence of which are the numerous ancient burial sites, especially on the near-by island of Rügen. From the 11th century it was populated by the Slavs who built on the island their main heathen temple. Slavonic roots are evident in some of the local geographical names. In the early Middle Ages, German knights drove the Slavs away from the Brandenburg and Mecklenburg provinces. The first cities appeared here in the early 13th century and soon became centres of maritime trade. They joined together to form the Hanseatic League which dominated the trade routes of Northern Europe in the 13th and 14th centuries. Stralsund received its municipal rights in 1234 and con-



Delegation of the Russian Orthodox Church

tinued developing as a German city. In the late 13th century it was surrounded with walls and towers. It was at that time that the splendid Gothic churches of fired brick were erected. The old city is almost completely surrounded by water.

In Stralsund, the group visited a new Lutheran centre opened in a new city district about 3 years ago. The rector of the church, the Rev. Jaks Pfarrer-Jesert, showed the guests round the church and the premises of the centre which are used for diaconal work with parishioners and their children.

The group visited several diaconates, among them the Johann Wichern Centre, which they went to see after the programme in Stralsund was over. The Rev. Johann Wichern (1808-1881) owes his fame to the fact that he revived the diaconates in the Evangelical Lutheran Church, which were abolished in the 16th century during the Reformation, and founded several schools to train people wishing to devote themselves to ecclesiastical public service. At the present time the Land Churches in the GDR maintain several old people's homes and psychiatric asylums. Taking care of the patients in these centres are people who were specially trained in diaconal schools. Because of limited resources in most communes, the ecclesiastical authorities offset some of the building costs by resorting to international Church relief from ecumenical funds. Large contributions to these funds are made by the Land Churches of the FRG and the Swedish Evangelical Lutheran Church. The Johann Wichern Diaconate has a plot of land which is jointly tilled by healthy people as well as convalescents.

Upon arrival in Güstrow, the group was accommodated at the local parish house, in which the Zagorsk IV conversations took place. The city of 37,000 was founded in the 13th century and belonged to the duchy of Mecklenburg. Today the Evangelical Lutheran Church of Mecklenburg is headed by Bishop Dr. Heinrich Rathke, whose residence is in Schwerin. This Land Church provides spiritual guidance to 685,000 believers who are under the permanent care of 310 pastors. In Güstrow, some members of the delegation

had a meeting with the members of the local church council. The Güstrow district contains 29 communities supervised by 27 pastors and 28 catechists. There are Sunday schools for children in the parishes.

In Güstrow, the participants in the conversations visited the museum-house of the famous German painter and sculptor, Ernst Barlach (1870-1938). He lived in this city from 1910 until his death and it was there that he produced some of his most famous works. He visited Russia in 1906 and memories of this visit often inspired him. Though his works are mostly religious they bear traces of secular influence. Barlach was a deeply religious man. "Faith is not a matter of reason or will, but a gift of God," he wrote in a letter to a local pastor. He was an honorary member of the community of the Güstrow cathedral church in which two of his sculptures were placed in later years—"The Crucifixion" and "Soaring Angel". E. Barlach opposed the Nazi ideology and was persecuted by the Nazis for his democratic convictions. At that time his works were banned from public display. After the visit to the museum all the participants in the conversations were presented with prints of E. Barlach's work, "The Resurrection of Christ".

At the opening of the conversations the leader of the German delegation, Bishop Dr. Werner Krusche, pointed out that the Orthodox and Lutheran theologians attending the meeting have their own forms of reasoning, operate in different categories and even use at times different terminology. All this creates certain problems, because of this it may be difficult to identify a community of views on some subjects. Therefore it is necessary while pursuing joint theological discussions to experience together the Gospel by attending ecumenical services. He also said that the success of the conversations would be promoted by acquainting the Orthodox participants with the life of some Land Churches in the GDR.

Metropolitan Filaret in his speech stressed the importance of the visits that took place, saying that they had provided an excellent introduction to the forthcoming theological dialogue

because our theoretical knowledge about the life of the Evangelical Lutheran Church had undergone some changes following their first-hand acquaintance with the realities of parish life. "Our dialogue is also useful," he said, "because we can exchange the experience of witnessing Christ the Saviour in the new social conditions in which our Churches realize their calling."

The first paper read at the conversations was by Prof. K. E. Skurat "Following Christ the Saviour in the Spiritual and Moral Perfection", which outlines the Orthodox stand on this problem in the light of patristic works. The paper was accompanied by theses summing up the main points in the paper. Some of them were later included in the communiqué.

The co-reporter of Prof. K. E. Skurat was Dr. Günter Haufe of the Theological Faculty of Greifswald University. He read a paper "The Call to Follow". Dr. G. Haufe bases his paper on the Gospel narrative of the Saviour's conversation with a rich youth, who was invited to give his possessions away to the poor and follow the Lord (Mk. 10. 17-31). The paper contains a comprehensive exegetical analysis of this Gospel text.

During the discussion following the papers, the participants noted their essential identity and the absence of any contradictions in principle, although the speakers used different approaches. It was remarked that the theme could not be understood in all its profundity by considering some one aspect of it. The participants agreed that different stages of perfection existed in following Christ, which are commonly described in patristic theology as the paths of servants (slaves), of hired workers, and of sonship. Obeying the Lord's commandments from fear of punishment or in the expectation of some reward is not the best way of attaining in one's heart the grace of the Kingdom of God. The goal of every Christian should be to follow the path of sonship—of serving the Lord wholeheartedly, being motivated solely by love of Him.

The paper read by Bishop Heinrich Rathke, "Following Christ in Serving

One's Neighbour and the World", contains an exegetical analysis of Chapter 12 of the Epistle of St. Paul to the Romans (Verses 1-8, 9-21). It considers the interaction of God's grace with man's personal efforts in following the Saviour. The problem of justification of a Christian, which is briefly formulated in Articles 4 and 6 of the Augsburg Confession, was elucidated from the Lutheran point of view with references to the works of the outstanding Protestant theologians, Karl Barth and Dietrich Bonhoeffer.

A paper by Archbishop Mikhail, "Following Christ in the Service to the Neighbour and to the World", outlines the Orthodox point of view on this subject in its theological and social aspects. A discussion on this paper helped the members of the Lutheran delegation to get a better understanding of the Orthodox view on different paths to be followed by Christians who devote themselves to serving the world and their neighbour in accordance with the Gospel commandments.

During the discussion of the papers by Bishop H. Rathke and Archbishop Mikhail the Orthodox delegates stressed the importance of the Sacrament of Penance, which helps the believer to follow the path indicated by the Saviour and which also promotes his spiritual growth. The monastic path of following Christ was also discussed, with emphasis made on the great spiritual, ethical and historical importance of monasticism in spreading and consolidating Christianity both in Russia and in the West European countries.

Then followed a paper by the lecturer of the Berlin Theological Institute, W. Ullmann, "The Example of Evangelical Succession". The paper discloses the Protestant view on the problem of the interrelation of faith and good works and their role in the justification of a Christian, drawing on the examples of the leading figures of the Reformation, such as Martin Luther, Count Zinzendorf and Christof Blumhardt. Special emphasis was laid on the life-path of the well-known Protestant theologian, Dietrich Bonhoeffer, who had been uncompromising in regard to the Nazi ideology and had ac-

tively opposed fascism which led to his execution in April 1945.

The discussion of these papers covered such problems as the importance of the Sacraments of Penance, Matrimony, Holy Orders and of the veneration of saints in the life of a Christian. Special attention was paid to the problem of justification which used to be for many years a subject of theological disputes between the Protestants and the Catholics and Orthodox. Archbishop Mikhaïl pointed out that the discussion of this problem was complicated by different interpretations of the word *pravednik* in Russian and in German. The Russian word *pravednik* usually denotes a person who abstains from sin all through his life and multiplies his personal virtues, whereas the German word *der Gerechte* which is used in translating the Russian word *pravednik* denotes a person who sins a lot, but who is forgiven through the mercy of the Lord, Who absolves the person of responsibility for his deeds according to Psalm 32: *Blessed is he whose transgression is forgiven, whose sin is covered* (Verse 1). Without taking into account these semantic differences it will be difficult to pursue the dialogue on the theme of justification.

A paper by Archimandrite Avgustin, written for the opening of the pan-Orthodox-Lutheran dialogue, was dedicated to a comparative analysis of the importance of the Symbolical Books of

the Orthodox and the Lutherans ("The Niceno-Constantinopolitan Creed and the Augsburg Confession"). The paper aroused a certain interest on the part of the Lutheran participants, helping them, as they said, to assess the principles of formulating their dogmatic system from the Orthodox point of view. They also stressed the uninterrupted connection of the Evangelical-Lutheran teaching on faith with the creeds of the Undivided Church.

Following the discussion of the papers, the participants formulated the text of their communique, which they all signed after certain clarifications had been introduced.

The Conversations "Zagorsk IV" mark another step in strengthening friendly relations between the Russian Orthodox Church and the Federation of Evangelical Churches in the GDR. The results of the conversations will certainly provide a positive contribution to the efforts of Orthodox and Lutheran theologians who will meet in Helsinki in late August 1981 to lay the foundation of the pan-Orthodox-Lutheran dialogue. The conversations have demonstrated the desire of both sides to continue developing inter-Church contacts which are essential for the promotion of mutual understanding and cooperation between the sides.

Archimandrite AVGUSTIN
Docent of the LTA

What Unites Us

An article under this title was written by Dr. Christoph Demke, Secretary of the Theological Commission of the Federation of Evangelical Churches in the GDR. The article is devoted to the Fourth Conversations Between the Russian Orthodox Church and the Federation of Evangelical Churches in the GDR held from May 10 to 13, 1981, in Güstrow, GDR.

"Theological conversations are an important means of strengthening Christian love, establishing what we have in common and what unites us in the gradual search for ways to complete unity in faith. Theological conversations help to promote the cooperation

and ecumenical activities of our Churches within the framework of the World Council of Churches, the Conference of European Churches, and our peacemaking." In these words Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, described the objectives of these conversations in his speech at the opening of the Third Conversations Between the Russian Orthodox Church and the Federation of Evangelical Churches in the GDR in Kiev on October 2, 1978. With these aims in view the Russian Orthodox Church conducts a series of bilateral theological dialogues with Protestant and non-Protestant Churches.

es. A peculiarity of the conversations between the Russian Orthodox Church and the Federation of Evangelical Churches in the GDR consists in the fact that they are carried on between churches which exist and minister in conditions of socialist society.

Reviewing the themes of the previous conversations, the author points out that every one of them helped to acquaint the two sides with how the churches today understand and implement their task of bearing witness commanded to them by God. The question was thus formulated at the First Theological Conversations in Zagorsk in 1974, at which were discussed, apart from information concerning the ecumenical responsibility of their Churches, the tasks of preaching within a community. With this introduction to the conversations, the Churches pledged right from the start to try and resolve questions that emerge during the dialogue with necessary mutual trust. Given this trust, they will be able to inform each other about their service as it is carried out today. This trust also makes it possible for the participants in the conversations to learn what they can borrow from each other, or identify areas in which their common tasks remain undefined. This trust was justified in the course of subsequent conversations and therefore became deeper. The two sides did not evade questions on which they are so far divided. This was demonstrated, for example, at the Third conversations in Kiev in 1978, when considering the ecclesiological theme: "The Sanctifying Action of God's Grace in the Church and Through the Church" the participants discussed their different understanding of the number of sacraments. Another open question is: in what form can the participating churches express the mutual recognition of the common tasks in the presence of increased trust? Continuation of the dialogue will make it possible, with God's help, to solve this question too.

The Second Theological Conversations in 1976 in Erfurt chose as its theme the understanding of the Kingdom of God as a present-day and future spiritual reality. The participants began by discussing the question of preaching

the Good News of the Kingdom of God. Their starting point were the texts from the Gospel According to St. Mark—12.22-28 and from the Revelation of St. John the Divine—21.1-5. The participants were able to compare what they know of the differences in understanding the Holy Scriptures in practice.

At the start of the Third Conversations in Kiev in 1978, Bishop Dr. Werner Krusche stressed the importance of the Orthodox spiritual experience in the view of the representatives of the Federation of Evangelical Churches: "We, the Evangelical participants in the conversations, have noted the insistence with which you, our Orthodox brothers, say that the reality of God's Kingdom mobilizes us spiritually and obliges us to lead a life imbued with spiritual struggle against evil in all its manifestations". In this context the final document of the conversations said that the tasks of the Churches (proclaiming the Kingdom of God) included the need to educate people and inspire them to create eternal values already here on earth by combating all kinds of evil, injustice and everything that is alien to the Kingdom of God.

The theme of the Fourth Conversations, as Dr. Christoph Demke points out, flowed directly from the theme of the Third Conversations in which the question of the action of God's grace in the Church and through the Church, was discussed while the former considered the action of individual Christians in obeying God: "Following Christ in the Life of Christians".

This theme had two subdivisions: "Following Christ in Attaining Spiritual Perfection" and "Following Christ in Serving One's Neighbour and the World". The biblical orientation for the first theme was provided by the text from the Gospel According to St. Mark—10.17-31; for the second—from St. Paul's Epistle to the Romans—12.1-2.9-21. In the discussions on the theme the problem of the correlation of faith and deeds received a new treatment—in their synergism. Of great importance was an exchange of views on the spiritual experience which is granted to the Churches in their history and which

can promote the enrichment and the fruitful nature of church life.

One of the questions which often arises among the members of the Federation of Evangelical Churches in the GDR is: Of what benefit can the theological conversations between the Russian Orthodox Church and the Federation of Evangelical Churches in the GDR be for expanding spiritual work in the communities? Personal contacts of participants in the conversations would be the best answer to this question. For this reason members of the Russian Orthodox Church delegations attending the conversations visit religious communities and ecclesiastical institutions of different Land Churches of the Federation of Evangelical Churches in the GDR. Exchanges of opinion and

direct communion serve to consolidate mutual trust and promote the understanding of the common tasks of the service. All this is of great importance for the dialogue.

Opportunities for personal contacts Dr. Ch. Demke points out, extend far beyond the scope of the conversations. Broad possibilities for this are created by the fraternal links which exist between our countries and which can be used with gratitude.

"We have many themes for future conversations," said Dr. Christoph Demke in conclusion. "The striving Christians for peace, their efforts to attain unity in faith and love, and their tireless endeavours for peace among nations must become urgent tasks of our common service."

International Meeting of Christian Youth in Leningrad

From March 28 to April 5, 1981, a meeting of the regional secretaries of the Youth Working Group, which forms part of the WCC Third Programme Unit on Education and Renewal took place in Leningrad at the invitation of the Russian Orthodox Church.

Representatives from various continents of the globe took part in this important meeting of Christian youth.

Urgent issues of the world youth ecumenical movement were analyzed at the meeting which was held in preparation for the forthcoming VI WCC Assembly in 1983, in Vancouver, Canada.

Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, delivered the opening speech. He emphasized that young Christians can and must make their contribution to the international ecumenical movement. "We are happy," Vladyka Kirill went on to say, "to greet the participants in the conference in Leningrad. Leningrad is an ecumenical city, and particular mention should be made of the fact that it has received a great number of guests and participants in the struggle for peace and justice on earth. Leningrad, which endured the 900-day blockade during World War II, is particularly sensitive

to your desire for peace and unity." Archbishop Kirill noted the positive contribution of the Christian youth to the cause of strengthening peace and wished the participants in the meeting God's help and success.

Speaking in response, Peter Glenzer (New Zealand) thanked the Russian Orthodox Church for her hospitality and excellent organization of the meeting.

According to tradition, the work day began with ecumenical prayer. Everyday representatives of different regions of the globe spoke at sessions. The participants in the meeting expressed their views on the role of Christian youth in the ecumenical movement. The following tasks for the Christian youth secretaries were set forth in the report by Peter Glenzer: (1) formation of an ecumenical youth fellowship, (2) participation in the peacemaking of Churches, and (3) broadening contacts and cooperation among regions.

Christian youth secretaries from different regions of the world delivered their summary reports at the meeting. In their speeches they expressed deep concern over the aggravation of the present-day international situation. Among those present heard with special attention a report by Fernando Oshig



Metropolitan Antoniyy of Leningrad and Novgorod (extreme right) receiving the delegates to the meeting

representative of Latin America, who spoke about the hard conditions of life for Christians and for the whole population of El Salvador, where the reactionary junta, supported by the US Administration, continued to commit acts of lawlessness, cruelty and violation of human rights.

The situation in the Middle East remains no less strained. The participants in the conference unanimously condemned the inhuman actions of the Israeli aggressors against the Arab people.

In the final document of the meeting the leaders of Christian youth outlined a number of measures in connection with the forthcoming WCC General Assembly in Vancouver. The delegates decided to hold the next meeting in Canada in 1982.

After the meeting closed, Metropolitan Antoniyy of Leningrad and Novgorod received its participants. Addressing them on behalf of the Russian Church, Vladyka Antoniyy said in part:

"As we follow very closely the situation in the world today, we consider it important that the forthcoming assembly make a positive contribution to the cause of peace and ecumenical movement. The youth is the future of the Church, and we hope that your activities will promote mutual understanding among nations".

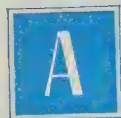
Then the participants in the meeting visited the Leningrad Theological Academy, where they had a meeting with its faculty members and students. The honoured guests were taken on a tour of the city churches, in which they attended divine services.

The youth meeting in Leningrad testified to the striving of Christian youth of the whole world for the ecumenical unity and mutual understanding. The participants in the meeting expressed their hope that the tasks set forward by them would be realized and would promote peace and fraternal cooperation among nations.

N. MOISEYEV



St. John Chrysostom's Teaching on Prayer



An article with this title by Hieromonk Damaskin Davidovich, Candidate of Theology, was published in *JMP*, No 9, 1979, in Russian. It deals with one aspect of St. John Chrysostom's spiritual heritage. A short summary follows.

* * *

One of the main tasks of the great universal Father, St. John Chrysostom, was to teach his flock how to pray. "As trees cannot live without water, so man's soul cannot live without prayerful contact with God," teaches St. John Chrysostom. "If you deprive yourself of prayer, you will do as though you had taken a fish out of water: as life is water for a fish, so is prayer for you."

To live in God means always and everywhere to be with God. Without prayer such a union is impossible. Hence, the Holy Church Father did not limit conversation with God to "one set time of day" or to one definite place. "One can," the saint teaches, "say prolonged prayers while walking to the square, while walking about the streets. While sitting and working in a workshop, one can dedicate his spirit to God. One can say prolonged and fervent prayers, I say, both coming in and going out". In public, St. John recommends not to pray with one's lips, for the power of prayer lies not in words uttered by the lips, but by the heart. "One can be heard without uttering any words. While walking about a square, one can pray in thought with great zeal, and while sitting with friends and doing any sort of thing, one can call upon God with a great cry (I mean an internal cry) without making it known to any of those present." St. John, while not di-

minishing the importance of prayerful devotions set for definite hours, notes that "we can obtain benefit from prayer during our entire lives by devoting to it the greater part of our times. With pastoral affection, the saint asked Christians to pray even during the night, for he knew from experience what benefit such prayers bring. Prayers at night are often purer because "the mind is more at ease and there are fewer worries". Let these prayers be short or few, but they must show that night is not for the body alone, but for the soul as well. A soul striving for God will seek communion with Him even during the night. Thus, "let us rise during the night," the holy archpastor exhorts. "If you do not say many prayers, then say one with attentive concern and this is enough. I demand no more. If not in the middle of the night, at least towards morning."

The saint shares with those who pray his personal experience in prayerful devotion and cites many examples of zealous prayer and explains places in the Holy Scriptures which speak of prayer.

Fasting proves to be an invaluable aid to man in the achievement of perfect prayer. While fasting, in the saint's words, a man "does not doze off, does not talk a lot, neither does he yawn or grow weak in prayer as often happens to many" when not fasting.

Speaking of the content of prayer, this saint of the Church advises first of all "to thank God for everything". Receiving all gifts from God, a Christian not only must thank God for them but must also ask them of Him. But not all that is asked of God can bring benefit to man, can be good for him. "Many are not heard because they ask for useless things," because they insist

the fulfilment of their will and not
Cl's, show indulgence towards their
weaknesses, and do not gather spiri-
tual treasure. A man must also be
taught that by reason of his limitations
and sinfulness he cannot always cor-
rectly determine what will bring him
what he asks for in prayer.

Whether we are heard or not when
we pray, depends upon the following:
1) Are we worthy to receive? 2) Do
we pray according to Divine Law?
3) Do we pray incessantly? 4) Do we
ask for worldly things? 5) Do we
fulfil everything that is required on
our part? and, last, 6) Do we ask for
beneficial things?"

When these conditions are fulfilled,

prayer acquires a truly ineffable po-
wer. It spiritualizes a man, renews
him, inspires him, and carries him
away to heavenly pastures.

St. John Chrysostom's exhortations
on prayer are accompanied by exam-
ples of the marvellous fruits of this vir-
tue. In truth, "prayer is the light of the
soul, the true knowledge of God, the
mediator between God and men, the
healer of vices, the physician of dis-
eases, the peace of the soul, the heav-
enly guide which does not revolve round
the earth, but which leads up to Hea-
ven!"

The beneficial devotion of prayer
is the breath of life.

The Moscow Councils of 1547 and 1549

An article with this title was
published in *JMP*, No. 12,
1979, in Russian. Its author,
Deacon Petr Veretennikov
(now a priest), a teacher at
Moscow Theological Seminary, stu-
dies the question of the canonization
of saints in Russia from the historical
and theological standpoints. In parti-
cular, he deals in detail with Metro-
politan Makariy's works and the acti-
vities of the Councils of 1547 and 1549.
A short summary follows.

* * *

Only one question—that of the cano-
nization of Russian ascetics—was dis-
cussed at the Councils of 1547 and
1549.

The chronicle gives the earliest men-
tion of the canonization of saints in
Russia. In 1072, the canonization of
the Holy Martyrs Sts. Boris and Gleb
took place.

In 1542, St. Makariy, Archbishop of
Novgorod the Great and Pskov, was
elected head of the Russian Church by
a council of Russian archpastors.

In the days of Metropolitan Maki-
riy, Sts. Petr and Aleksi of Moscow,
St. Feodosiy of Kiev-Pechery Lavra,
St. Sergiy of Radonezh and Kirill of Be-
lgorod were canonized.

On the seat of the Metropolitanate,
St. Makariy continued his labours col-
lecting "all the books revered in Rus-
sia", a work which he had begun ear-

lier in Novgorod. However, almost five
years lapsed before the first council was
convened at which the question of the
canonization of saints was examined
and the services for them and their
Lives were reviewed. There were sever-
al reasons for this delay. The main
one was the wilfulness of the boyars
who were abusing the tsar's minority.
At the same time, changes in the epis-
copate were taking place.

On January 16, 1547, Metropolitan
Makariy crowned Ivan IV Tsar, and
on February 1, the council opened. At
the council it was decided to commemo-
rate the following saints in all the
churches and monasteries of the Rus-
sian Church: the Great Miracle Worker
Iona, Metropolitan of All Russia, the
Great Miracle Worker Ioann, Archbish-
op of Novgorod; the Great Miracle
Worker Makariy of Kalyazin; the Great
Miracle Worker Pafnutiy of Borovsk;
the new Miracle Worker, Orthodox
Prince Aleksandr Nevsky; the new Mi-
racle Worker Nikon of Radonezh; the
new Miracle Worker Pavel Komelsky;
the Miracle Worker Mikhail Klopsky;
the new Miracle Worker Savva Sto-
rozhevsky; the new Miracle Workers
Zosima and Savvatiy of Solovetsk; the
new Miracle Worker Dionisiy Glushits-
ky; the new Miracle Worker Aleksandr
Svirsky; and the new Miracle Worker
Bishop Nikita of Novgorod. It was de-
cided when the following, i. e., the lo-
cally canonized, were to be commemo-

rated: Maksim, the Fool-in-Christ of Moscow; Orthodox Konstantin and his sons Mikhail and Feodor of Murom; Orthodox Petr and Fevronia of Murom; Bishop Arseniy of Tver; and Prokopiyy and Ioann, Fools-in-Christ of Ustyug.

Metropolitan Makariy's work begun earlier in Novgorod—his *Great Chetii-Minei*—served as material for the work of the council. "The very same thing as in preceding times, namely, the canonization of ascetics according to their power of working miracles" served as the condition for canonization at the council.

The following were canonized at the Council of 1549: Archbishops Iona and Evfimiyy of Novgorod; Bishop Stefan of Perm; Bishop Iakov of Rostov; Orthodox Prince Vsevolod of Pskov; Orthodox Prince Mikhail of Tver; St. Evfimiyy of Suzdal; St. Avraamiy of Smolensk; St. Savva Vishsky; St. Evfrosin of Pskov; St. Efrem Perekomsky; St. Grigoriy Pelshemsky; Martyrs Ioann, Antoniy, and Evstafiy of Vilna and Lithuania; Martyr Ioann of Bulgaria; and Archbishop Arseniy of Serbia.

Makariy's councils marked an entire epoch in the Russian Church during which the veneration of Russian asce-

tics was manifested most vividly. At these councils numerous manuscript collections appeared in which services for the new saints were gathered together. During the same period, in the 16th century, a service was compiled in which all the Russian saints were jointly glorified. At the councils it was decided to place services for the Russian saints in the liturgical books after the earlier services. The newly-written *Lives of Saints* was entered in the second and third editions of the *Great Menaia*—the Dormition and Tsar's editions—along with their glorifications. The authors of the *Lives* gave due credit to Metropolitan Makariy's work by remembering his name along with the saints'.

Metropolitan Makariy's activity was multifaceted in appearance, purpose, and unified in essence. The collection of "all books revered in Russia", a collection begun by him earlier in Novgorod, was of great importance for the Church, and it aroused in its turn the swift development of hagiography and hymnography. The natural consequence of this spiritual upsurge was the convocation of the councils and the canonization of new miracle workers and God-servants who had shone forth in Ru-

DIVINE LITURGY

THE ORDER OF SERVICE PRECEDING THE LITURGY OF THE PRESANCTIFIED GIFTS

Lenten Hours. The 9th Hour

The Russian edition of *The Journal of the Moscow Patriarchate* No. 9, 1981, carries under this heading the hymns and prayers for the Ninth Hour. For the full text of this service in English see: **The Lenten Triodion**, translated from the original Greek by Mother Mary and Archimandrite Kallistos Ware. Faber and Faber, London & Boston, 1978, pp. 85-87.





celebrations on the occasion of His Holiness Patriarch Pimen's name-day in the Church of St. Pimen in Moscow [1980]



The right side-chapel in the Church of St. Pimen, dedicated to St. Pimen the Great

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